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Christian Education Foundation helps school for unwed mothers

Calgary — A program unique to Canadian education and designed to give a helping hand to unwed mothers of school age, has met with success and praise in its first 12 months of operation.

It has also been given financial support by way of a special cash appropriation by the Christian Education Foundation (Calgary) which sponsors the Hike of Health on May 30, a 25-mile hike which raises money for an auditorium for the Calgary Christian School and other worthy community projects.

Approximately 100 girls, averaging 16½ years of age, have taken advantage of the opportunity of continuing their education instead of becoming school drop-outs because of social stigma and personal feelings.

The school for unwed mothers, operated by the adult education department of Calgary's Public School Board, had an initial enrolment of nine girls when it opened in March, 1969. Today, the enrolment stands at 70 and inquiries about the school are being received from across Canada.

Admitting that lack of finances is the most serious problem facing the program at the present time, adult education director Allan DesChamps maintains "this project is so successful and so necessary I don't think either schools trustees or the general public will allow it to do."

Evidence of strong public interest in the project was seen in the sizeable contribution made to the school by the Christian Education Foundation.

"Young unwed mothers have been a forgotten part of society. The Christian responsibility is to help these people at their point of need and this special program does just that," said Clarence Wagenaar, Foundation chairman.

Mr. DesChamps noted this was the first financial contribution made to the program by an outside agency, although a group of teen-agers in Moose Jaw, Sask., held a bingo and sent the proceeds to the school.

Girls who enrol in the unwed mothers program, held at the old Bankview School, pay a tuition fee of $5 per month. The school board supplies the building, services and bus tickets.

Program co-ordinator Mac Dobson, who retired recently as assistant principal at Western Canada High School, heads the nine-member staff at the school.

He says one of the main strengths of the program is the opportunity for girls in the same situation to mutually work together and discuss their common problems and difficulties.

Mr. Dobson and Mr. DesChamps emphasize that many community agencies are also working together to provide assistance to the expectant young mothers.

For example, the provincial government is making the services of social worker Alma Jordan available on an almost full-time basis. Her counselling forms an integral part of the overall program. And it's noted that male partner is also anxious for some form of counselling service.

In addition, the Victorian Order of Nurses holds pre-natal classes, the City of Calgary health department provides additional information and services, and the University of Calgary school of social workers also gives assistance as required. A citizens advisory committee also provides direction and advice to the fledgling program.

Prior to the introduction of the school for unwed mothers, young girls elected to drop their education until their child was born. Some returned to school following childbirth, the majority drifted away from formal education.

Mr. Dobson tells the story of a young girl expecting a baby who ran away from home to Toronto. Her frantic parents finally reached her and encouraged her to return home. They discussed their daughter's problem with her high school principal, who referred them to the school for unwed mothers.

"This program was a God-send to the parents and to the girl," said Mr. Dobson.

In addition to offering regular academic subjects, the school also offers classes in business education, home economics and in sewing. Grades covered include 9 to 12.

Of the girls who have taken advantage of the program to date, 64 are from Calgary public schools, 8 from the separate schools, 17 have come from other parts of Alberta and the balance are from other parts of Canada.

FOOTING PART OF THE BILL. Bill MacDonald, a director of the Calgary Christian Education Foundation uses an over-size cheque to help fill the wallet of Mac Dobson, principal of the School for Unwed Mothers in Calgary. The Foundation, which sponsors Hike for Health and uses the proceeds to help the Calgary Christian School and other worthy causes, said the special program for expectant mothers operated by Calgary Public School Board, meets a long-felt need of society. Left to right Public School trustee Harald Gunderson, Mr. Dobson, Allan DesChamps, director of adult education for Calgary Public School Board; Mr. MacDonald, Margaret deWit, 1970 Hike for Health co-ordinator, and Foundation director Dr. Tony Taylor.

May 17, August 23, 1970 National days of prayer!

God says: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin, and will heal their land."

The Canadian Congress on Evangelism is asking all Christians to join them in seeking the fulfilment of this promise for Canada.

We urge you to hearken to this **Call To Prayer** for spiritual renewal throughout Canada's whole Christian community by the power of the Holy Spirit. Pray that through this Congress Christians can find anew the Biblical basis for speaking of Jesus Christ to our people. Pray for an awareness of Christian responsibilities for lifting the spiritual and temporal burdens of our fellow men.

Become an active prayer participant on May 17 and again on August 23rd . . . the eve of the Congress.

We urge you to wear a Congress prayer pin and use the prayer and Bible marker. The Canadian Congress on Evangelism will be held in the National Arts Centre, Ottawa, Aug. 24-28, 1970. The office of the Congress is: 5740 Yonge Street, Willowdale, Ont.

In-Service Teachers Awarded

Nine Christian school teachers and principals from Canada were honored last week by the National Union of Christian Schools' scholarship judges in Grand Rapids.

The scholarship program consists of two levels: an undergraduate and a graduate. The undergraduate program is sponsored jointly by the NUCS and Calvin College and the stipends, consisting of $200, are used to help defray expenses involved with attending summer school on Calvin College campus.

Seven of the nine recipients this year are from Ontario: Harmen Boersma, Hank Schaly, and Elbert Van Donkersgoed from Drayton; G. Andy Borger, Wellandport; George Hiemstra, Bowmanville; Bernard Kruisselbrink, Chatham; George Petrusma, Georgetown.

Messrs. Borger, Kruisselbrink, and Van Donkersgoed already have baccalaureate degrees but are working toward a bachelor's degree, which leads to a letter of standing and full teaching credentials in Ontario.

The graduate program is sponsored by the NUCS and available to present or prospective principals who wish to qualify themselves further by working for an advanced degree in Christian school administration. Only a modest sum of money is available and there are always many more applicants than scholarships. This year two out of six recipients are from Canada: Mr. John Stronks of St. Catharines, Ontario, and Mr. Gerben Vanderveen, Calgary, Alberta. The stipends are applicable at an accredited University for on-campus work this summer.

The financial obligation of the NUCS on these scholarships is underwritten by the Christian School Educational Foundation and contributed largely by the personal donations of the Trustees.

John A. Vander Ark,
Director.

May is here

We have long been waiting for it, but nature around us proves that spring is here. For people from Dutch descent this also means that the time has arrived to celebrate the liberation of May 5, 1945. All over the country the people from Holland will in some way express their thankfulness to the Canadian soldiers, who were instrumental that their captivity was broken.

One of the unique ways to express this thankfulness is the plan of the Dutch Canadian Committee 1945-70 to present an organ to the Canadian nation. This organ, as we all know, will be installed in the National Arts Centre in Ottawa.

However, we learn from the Committee that the funds are coming in slower than was expected. There is no cause for alarm, but it is disappointing. Probably many people have postponed sending their money for some reason. One of these days we received a cheque with the request to send it on to the Committee, since according to the reader no address is mentioned in the articles about the organ.

We would urge the people to remit their gift now without delay. Below is the address where money can be sent:

Dutch Canadian Committee
1945-70,
P.O. Box 250,
Thornhill, Ont.

THE BIBLE AND BIRTH CONTROL

by Dr. Robert D. Knudsen *

The wedding is over. The guests have all gone. The tired sexton has managed to sweep up everything except for a few pieces of rice that still linger in the cracks of the sidewalk. Jim and Margaret are somewhere on their two-week honeymoon. There is not a cloud on the horizon! Or is there?

Jim is 21, but still has two years of college and has even thought about graduate school. Margaret is already looking for a job to help put Jim through. Should they start to build a family or should they wait? They have already talked about this problem, because they are both Christians and want to do the Lord's will.

The characters in this little story and their situation are fictitious, but their problem is not. In our modern society Christian couples are squarely faced with the question whether it is right for them to enter into marriage and then to take steps to prevent what is the natural result of the marriage relation, the birth of children. May Christians practice birth control?

When puzzled Jims and Margarets turn to the Bible for an answer to their question, they may be surprised that it has nothing to say in so many words about birth control. What they can learn from the Word of God on this subject will have to be gleaned from what it says in a more general way about marriage.

Marriage was established by God at the creation of man. God created man, male and female, "And God blessed them and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it" (Gen. 1:28). About Eve, Adam says, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh" (Gen. 2:23-24).

The first verse, Genesis 1:28, sets forth the responsibility of man and woman to establish a family. Is such a command necessary? Do not both man and woman have a strong urge to propagate? That is true; but it is also true that any number of sinful desires, equally powerful, can arise and suppress this urge. That there is a commandment does not mean that everyone must marry; but one who marries may not ignore his responsibility towards God for building a family.

The other verses, Genesis 2:23-24 present another facet of marriage. They say that a man shall leave his family, shall be joined to his wife, and that they shall be one flesh. What does "one flesh" mean? Clearly it refers to some kind of intimate unity, but what kind?

What is meant here is shown by the Apostle Paul's use of the same expression. Arguing that the Christian may not be joined to a woman of ill repute, he says, "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh" (I Cor. 6:5-16). Paul might have used 'one flesh" to stand for a broader, more "spiritual" union; but that was not his intention here. What he clearly has in mind is sexual union. The sexual act in itself is said to bring about a mysterious oneness between man and woman. It is to this that the divine command at the creation refers first of all when it says that man is to be joined to his wife and that they are to become one flesh.

Elsewhere the apostle Paul gives us further insight into the marriage relationship. To avoid illegitimate sexual relationship, he says, each man should have his own wife and each woman should have her own husband. Both husband and wife should give each other his due. It is indeed possible that they do not come together for a while, but only so that they can pay full attention to religious matters such as fasting and prayer. Afterwards they are come together again.

It is true that the apostle's attention here is on marriage as a preventive against fornication for those who do not have the special gift of chastity. It would be a mistake, however, to restrict his words entirely to these narrow limits. In the course of his argument he tells us something more general about the normal marriage relationship. The picture he presents is of a loving relationship between husband and wife, where their unity is expressed in the regular enjoyment of each other in sexual union. Paul clearly points out that within the marriage relation willful absention from sexual intercourse is the exception. The rule for marriage is that the spouses not defraud one another. Paul speaks in very strong language. He says that neither the husband nor the wife belongs to himself. Each one belongs to the other and disposes over the other's body. "The wife hath not power of her own body but the husband: and likewise also the husband hath not power of his own body but the wife" (1 Cor. 7:4). This sexual union is the proper and needful expression of the love of man and wife. Not only so, but the physical union of man and wife in the narrow sense both reinforces and stimulates their unity in a broader sense.

These two Bible passages present two facets of marriage, the normal marital relationships between husband and wife and their responsibility of family formation. We have simply put the two side by side, because both are provided for in the divine command. How are they related? One's view of birth control will depend considerably on how he answers this question.

At one extreme some Christians insist that apart from the conscious intention to conceive children sexual intercourse is sinful. Coitus and conception may not willfully

(Continued on page 2)

* *Dr. Knudsen is Assistant Professor of Apologetics, Westminster Theological Seminary, Philadelphia; Ph.D. in Philosophy, Free University of Amsterdam; S.T.M., Union Theological Seminary, New York; Th.B., Th.M., Westminster Theological Seminary; Fellow and Member of the Executive Council, American Scientific Affiliation.*

TEACHERS WANTED

Sarnia Christian School invites applications for the position of

PRINCIPAL

Also needed are TEACHERS on various grade levels. Write to Miss R. Van Westenbrugge, principal, 1722 Dell St., Sarnia, Ont.

Agassiz Christian School needs a

TEACHING PRINCIPAL

and two lower grade teachers for the 1970-71 school year. Address applications to Helen De Lange, Principal, Box 323, 7571 Morrow Road, Agassiz, British Columbia, Canada.

Haney - Pitt Meadows Christian School will be in need of a

PRINCIPAL - TEACHER

for next school year.

We are located in the beautiful Fraser Valley. Please send your applications to Mr. A. Dunning, 12505 - 208 St., Haney, B.C.

The Houston B.C. Christian School invites applications for the position of

PRINCIPAL

Also A TEACHER is still required. for a small combined grades 3 and 4 class.

Excellent housing available.

Please send your applications to Frank DeVries, Box 237, Houston, B.C.

The Rocky Mountain House Christian School Society is opening their school in Sept., grades 1-6, and has position open for

One PRINCIPAL AND ONE TEACHER

For further information contact J. Belder, R.R. 2, Rocky Mountain House, Alta.

THUNDER BAY, ONT.
(Fort William)

The Thunder Bay Christian School (6 rooms) will need a

PRINCIPAL

for the next school year. Please send your application or inquiries to Mr. D. Miedema, R.R. # 2, Postal Station F, Thunder Bay, Ontario. Phone collect (807) 577-1964. A 4-bedroom house is available.

TORONTO, ONTARIO.

Timothy Christian School in Rexdale still needs a

GRADE ONE TEACHER

for the schoolyear 1970/1971.

Please send applications, stating qualifications and telephone number to Mr. H. Vande Burgt, Principal, Timothy Chr. School, 28 Elmhurst Dr., Rexdale, Ont.

Duncan, on Beautiful Vancouver Island, is calling the attention of dedicated Christian

TEACHERS

to consider filling the vacancies in the primary grades. N.U.C.S. Salary Schedule. Any information in this regard will be gladly supplied by the Principal, Henry Bulthuis, Duncan Christian School, 930 Trunk Rd., Duncan, B.C.

The Edmonton Society for Christian Education requires

A TEACHER FOR FRENCH AND SCIENCE

in the Junior High area.

Please contact Mr. H. Konynenbelt, Prin., 11515 - 36 Street, Edmonton, Alberta, or call collect 474-4440 (evenings), 479-4171 (days).

The John Knox Christian School of Wyoming, Ontario, invites applications for

TEACHERS

for the primary and junior grades. Please send applications to Mr. J. Vreugdenhil, Principal, Box 81, Wyoming, Ont.

Neerlandia School requires

TEACHER

for intermediate grades. For further information contact John Piers, Principal, Box 89, Neerlandia, Alberta, or phone 674-4308 Barrhead, Alta.

Toronto District Christian High School will need a teacher for

GEOGRAPHY and/or SCIENCE

Please contact Mr. John Top, principal, Box 527, Woodbridge, Ont.

Immanuel Christian School invites applications for

JUNIOR HIGH SCHOOL STUDIES

or

GRADE SIX

Please contact Mr. George W. Yntema, prin., 802 - 6th Ave. North, Lethbridge, Alberta. Phone No. 403-328-4783.

The John Calvin Christian School, Guelph, invites applications for the following position:

TEACHER

to teach Junior grades.

Please send your applications to Mr. H. VanderWindt, Principal, 290 Water Street, Guelph, Ont.

The Emmanuel School of Oshawa, Ont. invites applications for

THREE OPENINGS

grades 1, 3 or 6 and 7 for the next schoolyear. NUCS pension plan and other benefits. Contact Mr. Wm. R. Rang, Principal, R.R. 1, Oshawa, Ont.

The Calvin Christian School of Victoria, B.C., cordially invites applications from

TEACHERS

for its combined grade one/two to fill the vacancy for 1970-1971. Send your inquiries or applications to the Principal, Mr H. van Huizen, 2560 Shelbourne Street, Victoria, B.C.

Abbotsford Christian School still needs

2 TEACHERS

for the 1970-1971 term. One for grade 3 and one for grade 5. Please send applications or letters of inquiry to the principal, John Kampman, Box 175, Abbotsford, B.C.

The Belleville District Chr. School invites applications for

TEACHERS

for the primary and intermediate grades. Please send applications to Mr. J. Wilms, principal, Box 517, Belleville, Ont.

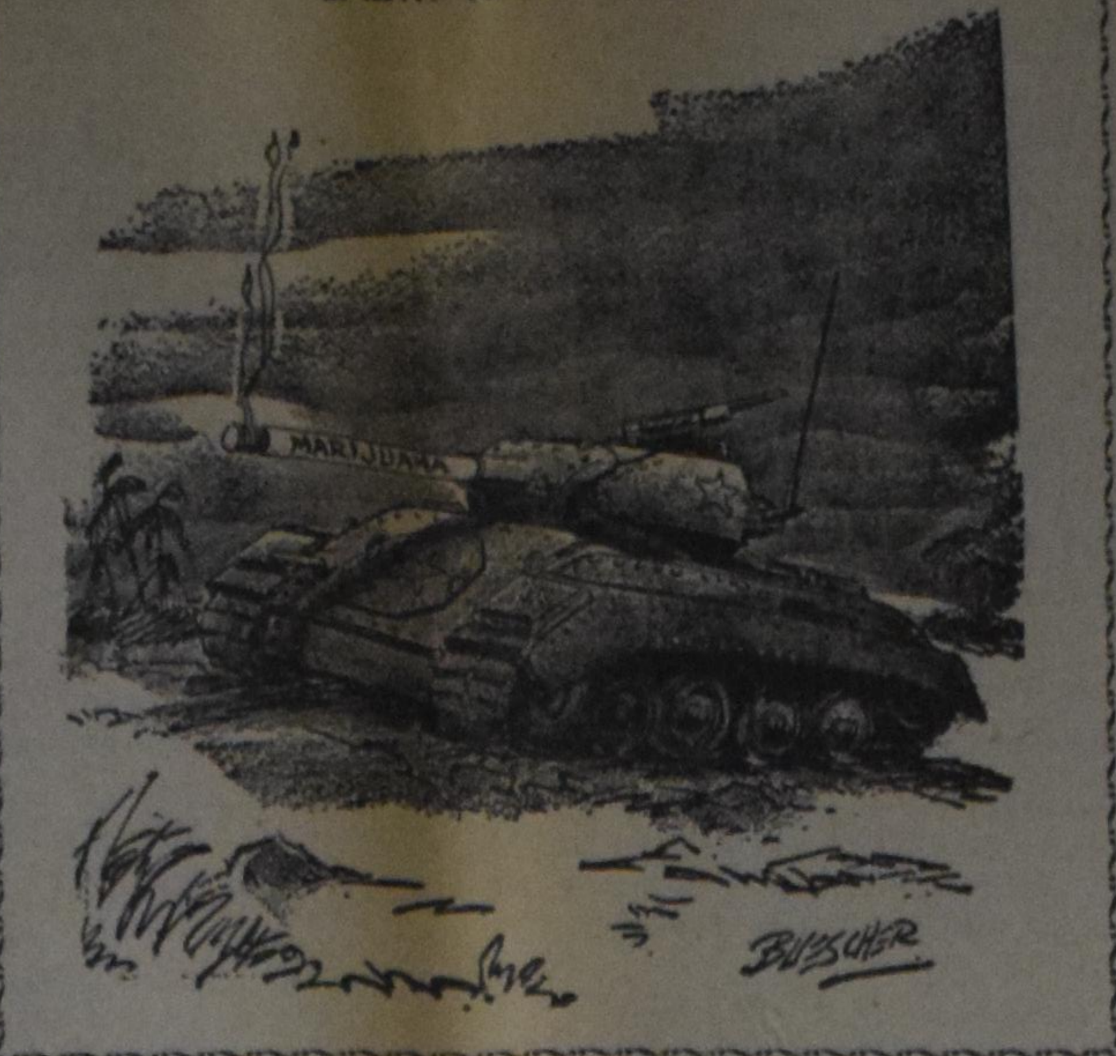
EDMONTON CHRISTIAN HIGH SCHOOL

ONE CHEMISTRY-PHYSICS TEACHER

is needed.

Write or phone collect to Mr. J. Tuininga, 14304 - 109th Ave., Edmonton 50, Alta., phone 454-9357 or 484-6814.

ENEMY FROM WITHIN



SUMMER WORKSHOPS AT REFORMED BIBLE INSTITUTE

A series of five-day Summer Workshops will be held on the campus of Reformed Bible Institute, 1869 Robinson Road, Grand Rapids, Michigan, during the latter part of June and the early part of July. The program offers brief courses in subjects of great interest to Christians who wish to learn more about their faith or to increase their effectiveness for Christian Service through their churches.

The first Workshop will be devoted to Church Music. Mr. Jack Van Laar, Music Instructor at Reformed Bible Institute, and a guest leader, Mrs. Trena Haan, will offer a varied program of lectures and practical classes in vocal, choral, and organ music. These classes will be held from June 22 through 26.

During the week of June 29-July 3, Workshops on Church Libraries and on Christian Writing will be held simultaneously. Miss Joanne Boehm, RBI Librarian, will hold classes in organization, development, and promotion of the church library, including the use of visual aids. Mr. Harold Bruxvoort, Instructor in Communications at RBI, will offer a course to help the Christian writer in matters of style, writing for specific objectives, and creating pieces for use in church promotion as well as in evangelism.

Rev. John H. Schaal, Academic Dean of RBI, will conduct the Spiritual Life Conference from July 6 through 10. The indwelling of the Holy Spirit and the place of the Bible in devotional life will be noted for individuals, families, and congregations. Rev. Calvin Bolt will assist Dean Schaal.

All RBI Summer Workshops begin on Monday evening and end Friday noon. The enrolment fee will be $15 and meals and lodging are provided on campus for $33.

Classes will be held during the day and programs will be presented some evenings. Participants are invited from all parts of Canada and the United States, and a minimum of 15 participants is required for each Workshop.

To register for one or more Workshops or to request additional information, interested persons should contact immediately the RBI Registrar, Mr. J. Van Laar, at 1869 Robinson Road, S.E., Grand Rapids, Michigan 49506.

Church Announcements

CHR. REF. CHURCH

Called

to Edmonton III, Alta., Rev. J. Nutma of Bowmanville, Ont.

to Willowdale, Ont., Rev. L. M. Tamminga of Sioux Center, Iowa.

to Trinity, Artesia, Calif., Rev. A. De Jager of Sarnia II, Ont.

Accepted

to Ladner, B.C., Rev. P. Kranenburg, Red Deer, Alta.

Declined

for Truro, Nova Scotia, Rev. P. Breedveld of Bloomfield, Ont.

CAN. REF. CHURCHES

Called

to Toronto, Ont., Rev. A. Kooy of Emmen, Holland.

The Collingwood Chr. Ref. Church is in need of

PULPIT SUPPLY

for the Sundays of July 19, 26 and August 2. Ministers vacationing in our area during that time who would be willing to preach in the services, please contact the clerk: S. Dijkstra, R.R. # 2, Clarksburg, Ont.

THE BIBLE AND BIRTHCONTROL

(Continued from page 1)

be separated. If we take this position, there is little room for birth control of any kind. At best it can be a necessary evil. Indeed, such a position would imply that one must choose the most fertile periods in the woman's cycle in which to cohabit.

There is nothing in the divine commands to require such a position. The Bible does not say that man and wife may not unite unless they intend to conceive a child. It speaks only of man's responsibility to form a family. If in some fashion this responsibility is either satisfied or removed, it is reasonable to expect that some kind of birth control would be allowable, so that the normal relationship of husband and wife could continue while the birth of children was hindered.

It is impossible to say in general exactly when this condition would be met. Whether birth control is practised depends ultimately on the conscience of the individual married couple before God. Sufficient reasons, however, might be the presence of some disease or weakness that could be passed on to the children; the poor health of the mother, demanding that there be no further pregnancies; the need for spacing children, in the interest of the mother's health and the needs of her already existing family. When for some adequate reason it is inadvisable to have children, we conclude that the cohabitation of the spouses may continue while the conception of children is hindered. This, of course, calls for some kind of birth control.

Roman Catholics allow a kind of birth control. They agree to the so-called "rhythm method," the choice of the periods of least fertility in the cycle of a woman as the time for cohabition. This is the only method they say, that is in accord with nature. That is, this method does not involve interference with the natural course of things by the introduction of artificial, mechanical means.

We must remember, however, that this method is just as much a method of birth control as any other. Even though it is more natural in the sense of not using any chemical or mechanical means, it is from another angle just as artificial or more so. There must be the calculation of relatively infertile periods in the woman, and a restriction of sexual intercourse to them. If it lets the natural processes of the body operate undisturbed, it nevertheless involves an unnatural calculation of times for cohabitation, times in which the woman is the least interested in such a relationship.

The major question is not whether a course of action is natural, in the sense of being the course of nature apart from human interference. Every time we get a haircut we are interfering with nature in this sense. The main question is that of man's responsibility before God. Does the interference with nature involved with birth control fit into the idea of marriage as it is given to us in the Scriptures? Within the strict limits we have outlined we believe that it does. Under certain circumstances we can advocate the use of birth control means, provided that the marriage partners are aware that these means, just as any means, must be used to the glory of God and not simply for the satisfaction of their own desires.

There are indeed dangers. Although God has put a strong urge in man and woman to raise a family, there are also strong sinful urges, such as the desire for a life of ease and luxury. Like any other things, means of birth control can be misused instead of being used to God's glory. This fact, however, does not deprive the Christian of the right of their proper use. It only reminds him again that whatever he does should be within the limits set by the Word of God and should be to His glory.

(Reprinted from "Youthful Outlook")

OPERATION THANK YOU CANADA

The CHRISTIAN REFORMED CHURCHES OF OTTAWA welcome the visitors to the Nation's Capital to their regular PENTECOST WORSHIP SERVICES.

CALVARY C.R.C. (Ottawa East) will have a morning service at 10:00 A.M. (Location: Corner of Russell Rd. and Hawthorne Rd.)

CALVIN C.R.C. (Ottawa West) will have a morning service at 10:00 A.M. and an evening service at 7:00 P.M. (Location: Corner of Merivale Rd. and Gilby Dr.)

Remembrance Day
May 13, 1970

in TORONTO CHRISTIAN HIGH SCHOOL in WOODBRIDGE, ONT.

The show will be the 3-hour film

"THE LONGEST DAY"

This film will give an idea of the price which was paid for our freedom. The start is 8 p.m. sharp. Refreshments available.

Special afternoon show will be given for students at 2.00 p.m. Tickets available at the High School. Net proceeds are for the High School.

DATA CENTRE

May 6	London. Christelijk Residentie Mannenkoor, conducted by Arie Pronk.
May 6	Fifth convention Federation Chr. Ref. Women Societies in the Memorial Centre in Peterborough, Ont.
May 10	Open Air Memorial Service, Montebello Park, St. Catharines, Ont. 1.30 p.m.
May 13	Film "The Longest Day" in Toronto Christian High School, Woodbridge, Ont.
May 19	Fruitland Chr. Choir Soc. presents its Spring Concert in the Chr. Ref. Church of Fruitland, 8.15 p.m.
May 20, 22, 23	"All My Sons" by Arthur Miller (produced by arrangement with Dramatists Play Service Inc.), in the Toronto District Christian High School, Woodbridge, Ontario.
June 24	Hollandse Dag in Hamilton District Chr. High School. Spreker: Rev. M. D. Geleynse van St. Catharines.
July 6 - August 21	Summer School 1970 for Christian School Teachers. Toronto District Chr. High School, Woodbridge, Ont.

Profiteer van de lage Transatlantische Luchttarieven.

Conducted tour voor 17 dagen in personenauto (verzekering, benzine, enz. inbegrepen) met 16 nachten logies, sightseeings en retour Montreal—Amsterdam per K.L.M. op de geregelde diensten. Geen charter. Geen lidmaatschap van een Club nodig.

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Deel II — NEUTRAAL	$5.60
Deel III — DE DUITSE INVASIE	$6.60

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A REALITY

Recently we received an unusual visit. After this visit we held a small family council to discuss the matter. This is what you do when your children are grown up. Then you don't go by your own judgment alone but you want to know the meaning of the others as well.

Someone had come to inform us that we had been named in a will. That surprised us especially because we did not expect that. The man who had come to our house had insisted that all the children should be present, because it concerned us all. When he revealed what was said in the will it became clear to us that someone had made us beneficiaries of a huge fortune. You can imagine our astonishment! Just put yourself in our place. To become rich overnight is not a daily experience.

However there was one stipulation in the will. In order to inherit it we had to move. We could not stay where we were. When he said this, we looked around. Well, if that is the only condition — but we were a little attached to our belongings. We loved our little house. Even the street had become somewhat precious to us. We liked our neighbours. To leave that all behind in order to take possession of something big but totally unknown made us hesitate. We had seen that "something" on a picture only.

The children had less difficulties. They were thrilled about the picture the man showed us. One of our boys could not keep his eyes off the big hockey rink which was attached to the house. One of the girls was enthusiastic about the music room in the house, with a beautiful piano and a couple of lovely guitars. Mom was "wild" about the kitchen with literally all the conveniences you could think of and dad saw himself already sitting in the large library. And not to speak of the wardrobe: the finest styles of the best material.

We could hardly believe it. Did the owner leave everything behind when he left the house? But we were wrong. The owner did not live in the house. It was all brand new. The house had been build new and was newly furnished. Nothing was second hand.

We could hardly believe it. What had the man in mind from whom we inherited all this? Or could it be that the man had to be at another address?

Our visitor saw our hesitation immediately. No, he was not at the wrong address. Were there no strings attached to all this in the will? No, there were not. We could not believe it. Why should all this be ours? We did not do anything spectacular which made us earn such riches, did we? But when our hesitance grew almost into doubt, our visitor became a little irritated. Why, did we think, he had come? Did we think that he would waste his time in telling us fables? That house was there for us to possess. And the colour pictures made very clear that nothing was left to be desired. Indeed, it was plain perfect. The colour combinations both inside and outside, were sublime and formed such a harmony we would have never thought of.

Yes, but . . .

A loud ring and then my wife's voice, "Come on boy, you have to go to the office."

I woke up and stepped into the routine of every day living. Was I dreaming? I never can remember dreams, but this one was grafted into my memory. I simply couldn't get rid of it.

"In the house of My Father are many mansions," Jesus said. Really? So it was actually not a dream, but reality? Are we heading for such a reality? It can be pictured in today's language and in today's circumstances, but it is more beautiful then we can describe it now, for "what no eye has seen" (and what have eyes seen already?) "and what no ear has heard" (and what have we heard already?) "and what has not entered in a human heart" (and what has come up in human hearts already?), "all that God has prepared for those who love Him."

That's what we are heading for. — D.F.

Joy is a necessity

by LOUIS M. TAMMINGA

Most of us feel uncomfortable when we think of being joyful as a biblical command. We think of the totality of Christian life as faith, forgiveness, holiness and a whole lot of duties. All of these are indeed facets of being a Christian. But the Bible, in a disarming way, points us always to the exercise of joy as one of the great aims of the coming of Christ, and as a goal of the Christian's life-experience.

Take for instance the book of Philippians. In it Paul sets forth the way of salvation, he calls the believer to faith in Christ Jesus, he tells them to act upon their faith and be doers of the Word of God, but then he sums up in the last chapter by saying, "Rejoice, again I say rejoice". He makes that a strong command. Those who don't do their best to live joyfully and to experience joy are not only missing the flower of the Christian faith, but they are downright disobedient. This sort of joy is not the peculiarity of people with a cheerful disposition. It is much deeper than that. It is a state of soul which we must all possess in Christ. The Lord gives us the command to be joyful. Read the book of Revelation again. A grim book actually, a soul-gripping confrontation with Christ, an agonizing encounter with the forces of hell, the terrible climax of the battle between the Kingdom of Christ and the powers of Satan. But the great outcome is a delightful wedding feast. Laughter rings out in Heaven.

There is nothing optional about this exercise of joy. Jesus tells of a king who prepared a great wedding banquet for his people. But the important people don't show up for the feast. So he sends his senvants out to get anyone they can find. They go out and soon the banquet hall is filled with eager guests. But then Jesus gives the parable a curious twist. The king suddenly sees a man who came without a proper suit. And forthwith the man is expelled from the hall. Out he goes into the darkness. It seems that the man is removed not so much because he was such a bad fellow, but because he failed to understand the joyful nature of the get-together. He didn't express his concern for the purpose of the feast in his clothes. He came in ordinary working-clothes. And he should have come in clothes which expressed the festive mood of the feast. After Christ ascended, his disciples returned to Jerusalem with great joy and were continually in the temple, blessing God. How insulted the Lord would have been if they had been less exuberant.

Christianity is really a covenant walk with God. And with covenant the Bible means nothing less than that we walk with God in friendship. The believer is always in the company of his God and shares his day with his Father in heaven. God is not far. He is very close in Christ and the Holy Spirit. Well, now imagine that you would go down-town with our friend and you would never smile or never react to his presence. But isn't that what we often do? Picture a young couple just married, and after sometime one of them begins to have long silent moods, and acts as if the other one is not around. Or, again, what if one of them develops sadness which somehow cannot be expressed. Many couples have such spells in their married life. But many more believers assume that attitude to their God in heaven. God is, of course, very concerned about the existence of certain forms of sin with which we refuse to break. He is also displeased if we are negligent in His service and serve ourselves instead leaving the coming of the Kingdom to others. But God is not any less distraught about the absence of joy in our life. For the purpose of the coming of Christ and all His suffering and death for us basically had but one purpose, namely, to restore us to a joyful walk with Him and our fellow-believers. The end of faith and salvation, says the Westminster Catechism, is to enjoy God forever.

The reality of joy can be cultivated. You can ask the Holy Spirit to give it to you. You can tell yourself: be joyful. You can think of all the many things God does for you, not only in providing Christ as a ransom for our sins, but also in the fulness of daily life. You can ponder on what God wants to be for us. You can remind yourself to sing about it all, to share it with your friends and children, and to express it in a multitude of small ways. Soon it grows on you. It chases the clouds of impatience away, it relaxes the tense atmosphere when people clash, it strengthens when the going is hard. This is the transforming power of the gospel. It is able to make a strong joyous believer out of a pessimistic worryward. But you have to do something about it. Christian perfections never come by themselves. You must run the race, Paul said. You must press for the goal of perfection.

What a difference the entrance of joy will make in our life. It will improve our health, it will lighten our burden, it will make us a blessing to others, and it will melt away the sharp edges of problems. The Christian Reformed Church (and other denominations too) are going through a difficult period. Deep divisions separate us in regard to the fundamentals of faith and the form of Christian life itself. Confusion and misunderstanding have driven us apart. There is no easy solution in these difficult problems. We must repent, go back to the Word of God and accept one another as fellow believers. But the factor of joy in this all may not be forgotten. We must ask ourselves: what is the purpose of our contending for the faith? Why do we defend a certain position? Why are we crusaders for a cause, a vision? Can we honestly say that what we aim for will ultimately add to the depth of Christian joy? If that is true we are on biblical grounds. Think in this connection of the older brother of the prodigal son. He had walked the narrow path. He had done an awful lot of work for the father. He had carefully maintained a relationship of respect with the father. But he had failed to capture the inner source of joy. He did it all in a spirit of duty and selfrighteousness. When the younger son came home, and the father (of course) was immensely joyful and arranged for a big feast (of course), the older son suddenly saw the great gap that separated him from the father and the repentant younger son. He had no joy, hence he was in darkness.

The bible stresses sound doctrine. No wonder, for if the doctrine of salvation is incorrect, how shall the sinner find the way to Christ? But doctrine is a means, never an end. It is, in the final analysis, a means to come to this joyful happy Christian life. How often this has been forgotten in the doctrinal controversies that have rocked the Christian church. Some victories have been purchased at a heavy price. Our church-life itself has often been marred by frictions. We know it all so well, we heard it so often, and yet how difficult it often is for brother to accept brother. Yet, in childlike faith, our Christian life should first of all express itself in the joy of being together as believers.

The younger generation among us presents the bill to us. They say, we have witnessed so much strife, so much anguish in human relations, so much tension, we don't want part in it any more. They sing new spirituals with the gentle beat of tolerance and acceptance. They begin to feel increasingly ill at ease in our formalistic church services where no one really expects to open his heart to his neighbour. This, of course, was exactly the strong point of the early Christian church. The members loved each other so. They shared life, they helped each other, they were joyful together. Their congregations were small, they met at homes, everyone participated and everyone could express himself. A stranger felt at home there. The church had an address. He was soon drawn into this circle of joy. And that was the reason why the church grew so fast. Don't think for a moment that those early Christians had no problems. More than we have today. But their joy helped them to see problems in their actual proportions. Joy always widens one's scope of vision. Hence they always found solutions. A joyful person is always ingenious in finding ways and means. And a joyful person always has lots of friends and helpers. He is never lonely. His joy always melts barriers away. Joy always wins others. For joy is so completely unselfish. It removes from the opponent's arsenal one nasty weapon: distrust. Joy establishes a bridge of confidence. For whatever the faults of the joyful may be, he is never out to slay you.

And consider this. After all the agony of the preparation of the coming of the Messiah, after all that the Lord Jesus went through in His life on earth, after all the years of preaching the Word of God, after all this has been done we read that there is great joy in heaven when one sinner repents. Lose your Christian joy and you lose the cord that binds all else that is good and honorable to the Lord.

I knew her when . . .

I knew her when her eyes, with glory filled,
First came to rest
Upon that one whose earliest cry was stilled
Upon her breast . . .
From that first hour, her life - her hopes - her dreams
Were his alone . . .
From that same hour, her grateful heart, me seems,
Became his throne . . .

I knew her when the glory from her eyes
Forever fled —
To her heart, as to his, in far-off skies
A bullet sped . . .
"The raid has been successful, it was learned —"
(So ran the line)
"And our aircraft, all but one returned . . ."
Her son — and mine!

Squadron Leader C. L. Creed
in "For Freedom," published by
J. M. Dent & Sons, Toronto, Ont.

400 Vacant Pastorates in Dutch Church

(Driebergen, the Netherlands—RPPS) To combat a seriously increasing shortage of ministers, the Synod of the Netherlands Reformed Church decided at its winter session to permit laymen to preach. 20% of the pastorates are vacant, and it is estimated that by 1975 this will have gone up to more than 25%. Nearly 400 congregations are without a minister at present.

In future, lay members of the congregation will be authorized to conduct worship "provided that their education and ability make them fit to do so." The Synod, in a statement, has underlined that the proposal was made not only in response to ministerial shortage, but also to stimulate the "coming-of-age of the laity."

In addition, it was announced that the retirement age of ministers would be increased from 65 to 75. (RES)

DUTCH-CANADIANS

from coast to coast have joined forces to pay Canada a fitting tribute on the occasion of the 25th Anniversary of Holland's Liberation.

As a living memorial they are presenting the people of Canada a large Concern Organ, to be placed in the National Arts Centre in Ottawa.

Operation "Thank You Canada" strongly urges all Dutch-Canadians to participate by sending their donations to:

OPERATION
"THANK YOU CANADA"
P.O. Box 400
Rexdale, Ont.

All donations are tax deductable, and will be accepted from Dutch-Canadians only.

LETS OFF STEAM—This car, on display in Washington, runs on steam and has been driven more than 100,000 miles, according to Rep. Leonard Farbstein, D—N.Y. The congressman said the car produces only one eighty-third the level of carbon monoxide of the internal combustion engine and would be cheaper to produce. Calvin E. Williams, Ambler, Pa., the inventor, is shown at the wheel in upper photo and with Farbstein (left) in lower.

Ken Uw Canadese Industrie:

DE CANADESE SPOORWEGEN

door Frederick J. Terrence

(Canadian Scene) — In verhouding tot de bevolking heeft Canada een langer spoorwegnet dan enig ander land in de wereld. De twee grote transcontinentale spoorwegen, het Canadian National Railway Systeem dat eigendom is van de Canadese Regering en de onafhankelijke Canadian Pacific Railway Company voorzien Canada van meer dan 80% van het totale spoorwegnet. Zij beconcurreren elkaar in grote mate.

Beide ondernemingen zijn ook betrokken bij andere soorten van vervoer. Zij hebben binnenschepen, kustvaartuigen en oceaanschepen, vrachtvervoerdiensten, hotels en vakantie-oorden en uitgebreide luchtvervoerdiensten voor passagiers en goederen, zowel voor binnenlands als internationaal vervoer. Zij exploiteren voor gezamenlijke rekening een nationaal telecommunicatiesysteem.

Er zijn 29 verschillende spoorlijnen in Canada. Sommige hiervan zijn zijlijnen van Amerikaanse spoorlijnen, en sommige zijn heel klein (één spoorlijn is bijvoorbeeld slechts 11 mijl lang). De twee grootste maatschappijen, de C.N.R. en de C.P.R. beslaan respectievelijk 24,778 en 16.748 mijl.

De Pacific Great Eastern Railway, welke wordt geëxploiteerd door de provinciale regering van B.C. heeft een 800 mijl lange route van North Vancouver naar Fort St. John. Deze spoorlijn heeft een belangrijke industriële ontwikkeling van het binnenland van de provincie mogelijk gemaakt.

Er hebben enorme technologische veranderingen plaats gehad op spoorweggebied gedurende de laatste jaren. De stoomlocomotieven hebben plaats gemaakt voor dieseltreinen; de enorme spoorwegemplacementen werken op velerlei terrein volkomen electronisch. Er wordt gebruik gemaakt van computers, niet alleen in de boekhouding, maar ook voor het reserveren en verkopen van plaatskaartjes, enz. Nieuwe spoorlijnen zijn aangelegd en niet lonende spoorlijnen heeft men opgeheven.

De spoorlijnen hebben hun activiteiten uitgebreid met vrachtautovervoer, zoals "piggyback", vervoer van de moderne z.g. "containers", enz. De nieuwe Turbo trein van de CNR wordt binnenkort in gebruik genomen. Deze trein bereikt een snelheid van 120 mijl per uur en rijdt de afstand van Toronto naar Montreal (325 mijl) in 239 minuten. Men heeft verder speciale treinen gebouwd voor massa vervoer, zoals de "pellet trains" die dagelijkse verbindingen onderhouden tussen het noorden van Ontario en de centra in het zuiden.

De spoorwegen hebben mensen in dienst in een groot aantal verschillende capaciteiten en door geheel Canada. Vele duizenden zijn betrokken bij de treinendienst zelf, maar er zijn ook duizenden mensen betrokken bij het onderhoud van de spoorrails van kust tot kust, bij het vrachtvervoer op de weg, in telegraafkantoren, werkplaatsen, stations, enz.

Er is werk voor mensen met de meest uiteenlopende beroepen, van ervaren koks tot electro-ingenieurs. Als U in Uw geboorteland ervaring hebt opgedaan bij de spoorwegen, maak dan Uw eventuele wensen om weer bij de spoorwegen te werken bekend bij het plaatselijk kantoor van Manpower. Een groot aantal mensen is werkzaam in de kantoren waar alle mogelijke soorten werk worden verricht — leidinggevend werk, boekhoudkundig en analytisch werk en verder werk in de service-afdelingen, het inkóopbureau en de reclame-afdeling. Er is een goede kans op een uitstekende carrière op vrijwel elk gebied. De spoorwegarbeiders behoren tot een vakbond. De spoorwegen lopen door het gehele land en in vele gevallen kan men een baan vinden in de omgeving waar men woont.

De historische ontwikkeling van Canada staat in nauw verband met de spoorwegen. In 1885 kwam de Canadian Pacific Railway klaar, die een verbinding tot stand bracht tussen Montreal en Vancouver. Brits Columbia was n.l. alleen bereid tot Canada toe te treden als een dergelijke verbinding tussen Oost en West zou worden aangelegd.

Lezers die meer inlichtingen wensen te ontvangen ten aanzien van het bovenstaande artikel of over andere artikelen in deze reeks worden verzocht zich te wenden tot: Canadian Scene, Room 305, 2 College Street, Toronto 2A, Ont.

DENK AAN DE WERKERS

Het is maar goed, dat er in elke gemeenschap steeds weer mensen bereid gevonden worden om de schouders te zetten onder een of ander plan. Dit soort mensen maakt het mogelijk dat een logge collectiviteit toch nog tot daden komt.

Vaak zijn het dezelfde mensen die de kastanjes uit het vuur slepen. Het is een slag mensen, dat steeds weer bereid is om in te springen voor een of ander doel. Zo gaat het overal. Zo gaat het ook met het Duitch-Canadian Committee 1945-70.

Als je wat gedaan wilt krijgen — zo luidt een bekend gezegde — ga dan naar iemand die het razend druk heeft. Het klinkt als een paradox en niettemin is het de nuchtere werkelijkheid. Zoals in een gezin van 6 of 8 personen er altijd nog wel een gast bij kan aan tafel, zo is het ook bij de mens die met drukke werkzaamheden is belast. Hij neemt er altijd nog wel weer wat bij, vaak ten koste van zijn eigen belangen. En niet, omdat hij er wijzer van kan worden.

Waarom werken al deze mensen in committees, in de canvassing enzovoorts? Vanwege de bijverdiensten? Vanwege de reclame? Vanwege de eer en glorie die er aan verbonden zouden zijn? We weten het wel beter, allemaal. Dit soort activiteiten zou niet voldoende gehonoreerd kunnen worden, noch met geld, noch met eer en glorie. Het zijn baantjes waarin bloed, zweet en tranen de gangbare beloning zijn, het geconfronteerd worden in bepaalde gevallen met onwil, koppigheid, wanbegrip, eigenwijsheid zonder grenzen. Wie eer en glorie zoekt, doet er beter aan te gaan wielrennen of wedstrijdzwemmen.

Daarom zijn we allemaal eerlijke en oprechte dank verschuldigd aan al die mensen die hun vrije tijd, hun moeite en werk en wat al meer schenken, om niet, gratis, tot het bereiken van een gemeenschappelijk doel.

Het zijn de werkers, die een campaign als deze tot een succes maken. Het zijn zij, die de straat op gaan, die aan de deuren kloppen, naar de meetings komen, rapporten uitbrengen. Zij nemen de verantwoordelijkheid van anderen op de schouders. Zij treden op als vertegenwoordigers van de gemeenschap, onze gemeenschap, de Dutch-Canadian community.

De campaign is nu vergevorderd. Het is zo goedkoop om te zeggen: een woord van dank aan U allemaal, werkers, helpers, mensen van de daad. Maar wat kan men anders zeggen dan een hartelijk, welgemeend: dank U, dank U zeer voor uw inspanningen.

Nog maar kort, en het hele werk is achter de rug. Het zal goed zijn terug te kunnen zien op een 'job well done'. Nu nog even de schouders eronder voor een laatste ruk.

Ton Diening,
Afd. Public Relations.

DEKENS

"Dormibella" in diverse maten

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KOOP BIJ DE ZAKEN DIE IN C.C. ADVERTEREN!

De Mensen

Vrede op aarde?
Hoe kom je erbij
Heb je niets gehoord
Van de slavernij?

Vrede op aarde?
ook in Vietnam
denk je dan werkelijk
dat Hij daarvoor kwam?

Vrede op aarde?
geen honger maar brood
weet je niet, dat Biafra is
in nood?

Vrede op aarde
maar wanneer?
nooit gehoord
van drugs "meneer."

Vrede op aarde
O houd toch op!
breng dan de oorlog
eerst tot een stop.

Vrede op aarde
en al die strijd
in de kerken over
de leer "die ons scheidt".

Vrede op aarde
ook in Chicago
voor zwarte kinderen
een Christelijke school?

Vrede op aarde
op het arbeidsterrein
Je moet wel denken
de wereld is rein!

Vrede op aarde?
ook in de kerk
zijn al die ruzies
dan niet ons werk?

Vrede op aarde?
och praat mij ervan
er is niemand
die daar nog in
geloven kan!

Gods Woord

Ja, vrede op aarde!
dat is ons beloofd
door niemand minder
dan Christus ons Hoofd

Ja, vrede op aarde!
wat doen wij ervoor?
Brengen wij het Evangelie
De wereld door?

Ja, vrede op aarde!
op alle terrein
wil Christus Jezus
de Koning zijn!

Ja, vrede op aarde!
en prijzen God,
dat is een leven
naar Zijn gebod.

Ja, vrede op aarde!
in oorlog en nood.
Houd vast aan Hem
die ons dat gebood.

Ja, vrede op aarde!
en om ons heen
wil God gediend zijn
door jouw leven heen.

Ja, vrede op aarde!
O wat een feest
temidden van alles
dat oorlog heet.

Ja, vrede op aarde!
voor blank en voor zwart
er is vrede bij Hem
voor elk mensenhart!

Ja, vrede op aarde!
en in mijn ziel.
O God, geef toch
dat ik voor U kniel.

Ja, vrede op aarde!
dan is het goed,
die vrede hebt Gij
gekocht met Uw bloed.

Ja, vrede op aard!
zo zal het zijn,
en wij zullen eeuwig
Zijn eigendom zijn!

Annechien Vandezande.

Woodstock.

ONS FEUILLETON

WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 36

Ze zit nu tegenover hem in een lage stoel. Ze is hem toch wat vreemd geworden.

"Ik ben hier leidster van de gemeentelijke gezinsverzorging," legt ze uit.

"Dus promotie?" vraagt hij.

"Ja, dat wel."

Het valt Andries werkelijk moeilijk om met het doel van zijn komst voor de dag te komen. Maar hij is hier en dus: "Twee jaar terug," zegt hij, "konden wij het samen niet eens worden, omdat je niet naar de kerk wilde . . . Omdat je niet kon geloven . . . maar nu hoorde ik dat je hier wel naar de kerk gaat."

Sjoeke zit Andries met de hem nog zo vertrouwde ogen aan te kijken. Ze knikt bijna onmerkbaar met het hoofd.

"Ja dat is zo. Ik ga nu naar de kerk. Of het nu gekomen is door die gesprekken met jou of van die met anderen, wie zal het zeggen. Maar ik ben daarin wel veranderd. Hoe en waarom kan ik je moeilijk uitleggen. Maar het is zo. Ik voel mij nu in een kerk heel goed thuis, al begrijp ik lang niet alles waar die dominees het over hebben. De hoofdzaak echter wel. En daar ben ik blij om. En verder kan ik je dat niet uitleggen, Andries."

Andries zet zijn kopje neer. "Dat is ook helemaal niet nodig, Sjoeke. Wij konden het toen daarover niet eens worden. Nu dat anders is geworden, zou ik zo zeggen . . ."

Nu zou hij wel wat dichter bij haar willen komen. Dat deed hij voor twee jaar toch ook. Hij zou haar wel tegen zich aan willen trekken . . . maar hij doet het niet.

Het gezicht van Sjoeke Trapper staat een beetje verlegen. Och, voor twee jaar vond zij deze Andries een lieve, aardige jongen. Een goede, beste kerel. Maar nu, nu ze zoveel meer mensen heeft ontmoet . . . en een andere kijk op het leven heeft gekregen . . . Het is jammer. In het geloof zouden ze het nu wel eens zijn . . .

Maar als man zou ze nu een ander soort mens begeren . . . Het is misschien wat pijnlijk, maar het moet toch gezegd . . . vooruit dan maar: "Ja, het is wel jammer, Andries, want over het geloof zouden wij niet meer zo erg veel verschillen, denk ik. Maar om weer verkering met elkaar . . . nee, dat toch niet." Ziezo, het is gezegd.

Andries zit toch wat beteuterd te kijken. Toen hij hier naar toe kwam, heeft hij gedacht dat er nu geen bezwaren meer zouden zijn. Hij moet toch blij zijn, dat Sjoeke de weg naar het geloof heeft gevonden. Jazeker, hij is het ook. Maar ze wil geen verkering meer. Toch is de teleurstelling niet zo groot, als hij verwacht heeft. Deze Sjoeke is anders dan die van voor twee jaar. Als hij heel eerlijk wil zijn . . . deze leidster van gezinsverzorgsters lijkt hem een tikkeltje te zelfbewust.

"Ik had zo gedacht," zegt hij nog, "de bezwaren zijn nu weg. Maar ja, als jij het zó bekijkt."

Andries Blomhuis dringt niet op. "Is het goed bij je thuis? Wat doet je vader tegenwoordig?"

"Hij is op de rietvlechtindustrie. Het vrije leven bracht hem op de duur toch niet genoeg op," zegt ze. En ze lacht alweer.

Andries maakt het niet lang meer. Hij geeft een stevige hand: "Sjoeke, ik ben in elk geval blij, dat je de kerk niet meer zo ver weggooit. En dat andere . . . het spijt me. Of heb je een ander?"

Ze lacht even. "Nee hoor. Dat niet. Het is aan de ene kant misschien wel jammer. Maar je kunt er weinig aan doen, vind ik. Zoiets moet spontaan zijn. Het ga je maar goed."

Door de donkere avond met veel wind in de boomtoppen, die zwaaien in het licht van de autolampen, rijdt Andries de weg terug. Die hoop is vervlogen. En vreemd, hij is er niet zo erg van over de kop. Sjoeke was anders geworden. Een reden om blij te zijn, dat zij het geloof niet meer opzij zet. Maar, Sjoeke als vrouw? Zij heeft het misschien wel goed aangevoeld. Hij en zij passen niet meer bij elkaar. Nooit te doorgronden, waarom niet. En toch moet het waar zijn. Hij voelde het zelf ook wel . . . Al wil je zo lang mogelijk daar niet aan . . .

Als hij nu vergelijkt: het meisje dat hij voor het eerst toen in Besterzwaag trof en met wie hij toen 's avonds naar huis is gefietst èn deze al wat zelfbewuste jonge vrouw — dan moet hij er vrede mee hebben. Ergens in zijn hart schrijnt het toch wel een beetje, dat hij is afgewezen. Dat zal elke man wel zo doormaken.

Andries laat de auto hard voortsnorren. Deze liefde heeft afgedaan. In elk geval, ze gaat nu naar de kerk. Maar dat neemt de teleurstelling, dat ze niet meer dezelfde was, niet helemaal weg . . .

Het is al bijna half twaalf als hij de auto in de schuur rijdt. Hij ligt toch nog wel een uur wakker . . .

Op een voorjaarsdag rijden Blomhuis en zijn vrouw met de auto het Noorden in.

Vandaag gaan ze kennismaken met de vader van Klaas de Roos. Nu de verkering met Lies ernst schijnt te zijn, wordt het tijd dat de ouders elkaar ook eens ontmoeten.

Vrouw Blomhuis vindt zo'n tochtje best plezierig. Maar Blomhuis is er niet zo op gebrand. Hij rijdt liever door de hem bekende oorden van Friesland, waar boeren wonen die hij kent, en met wie hij verhalen over hun families kan houden.

Neen, een bezoek bij de vader van Klaas vindt hij nu helemaal niet zo denderend.

Maar ja, het is gelukkig mooi weer. Chaufferen kan hij en zijn vrouw geniet ervan. Vooruit dan maar naar de hoge klei. Je moet toch ook eens kennismaken met de vader van je aanstaande schoonzoon. Eigenlijk had die man beter bij hen kunnen komen, maar hij kan moeilijk van huis.

Zo rijden ze door Heerenveen, dat al groter en groter wordt, en waarbij men zo zoetjes aan buitendorpen en buurtschappen inlijft. Hoge flatgebouwen rijzen er tegen de voorjaarshemel. Het is Blomhuis nog nooit goed duidelijk, waarom men al die mensen naar één plaats trekt, inplaats van op de dorpen nieuwe huizen te bouwen. De dorpen raken nu langzaam ontvolkt. En daarover heffen ze dan weer klaagzangen aan en schrijven er boekjes over vol. Afijn, hij moet er maar niet te lang aan denken, want ze rijden over de rotonde. Daar komen wel vier wegen op uit en dan is het oppassen geblazen in zo'n caroussel. En dan gaat het de nieuwe verkeersweg naar Leeuwarden al op. Zijn vrouw kijkt met welgevallen over de vlakke velden en naar de boerderijen, waarvan ze veel bewoners wel min of meer kent. Akkrum voorbij, en Grouw voorbij, en Wirdum voorbij . . . Hier kennen ze niemand meer, want ze zijn op de zware klei aangekomen.

In Leeuwarden drinken ze een kop koffie, want Blomhuis wil als het een beetje kan, op de gewone tijd koffie proeven.

En dan maar weer verder. Och mensen, wat is zo'n auto gemakkelijk. Blomhuis moet eraan denken, dat hij en zijn vader zo'n veertig jaar geleden met de tilbury naar Leeuwarden reden, drie uur onderweg. De paarden drupte het zweet van de flanken. Nee, dan is het nu beter. In een wip rijden ze door Dokkum.

Blomhuis oppert nog even om bij zijn zuster een bezoek af te steken. Maar ze doen het toch maar niet. Ze moeten verder . . .

Boven Dokkum zijn ze geen van beiden ooit geweest. Smalle wegen met veel bochten. Weiland maar ook bouwland met de aardappels al in groene rijen op de grijze klei. Tenslotte komen ze in Nes. Nu even vragen. O ja, Djimmer de Roos, de eerste weg op. De weg heeft vele bochten en loopt door bouwland, waar mannen op rondkruipen.

Ver vóór hen staat een hoge groep bomen en als ze dichter bij komen, blijkt daar de forse boerderij in schuil te gaan. Ja, dat zijn ze gewend. De Hoge Heuvel staat ook in de bomen. Maar wat hen het eerst opvalt, als ze op het erf stoppen, is dat het hier zo stil is. Bij hun thuis vlak aan de verkeersweg jakkeren auto's en bussen, maar hier is het erg stil.

Als ze uitstappen komt een lange breedgeschouderde man al op hen toe. Zijn ogen zijn lichtblauw, als de verre wateren van de Waddenzee. Hij heeft een smal gezicht en maakt de indruk van een rustig mens.

"Goedenmorgen," zegt hij, en reikt zijn grote hand.

"Blomhuis en vrouw."

"En ik ben dan Djimmer de Roos, de vader van Klaas. Nogal een hele reis, hè? Maar met de auto gaat het vlug tegenwoordig. Kom maar gauw in huis."

(Wordt vervolgd)

NA VIJF EN TWINTIG JAAR

Ongeveer veertig jaar geleden maakte iemand in Nederland de opmerking dat Nederland en in het bijzonder de christelijke kerk in Nederland door een zware beproeving moest gaan om tot het besef te komen van de genade die God aan Nederland en in het bijzonder aan de christelijke kerk in Nederland schonk. Toendertijd werd dit niet geheel serieus genomen. Deze en dergelijke stemmen werden als pessimistisch beschouwd.

Nu, gedurende de maand Mei, herdenken wij, dat vijf en twintig jaar geleden Nederland uit de moeilijke verdrukkingstijd werd verlost. Dat spreekt de jongeren niet zo erg aan. Maar de ouderen onder ons weten het zich maar al te goed te herinneren.

Wij herdenken. Het is een goed ding, dat de oud-Nederlanders in Canada zich inspannen om op een duidelijke en hoorbare wijze aan Canada hun dankbaarheid te vertolken. Want Canada heeft een enorm aandeel bijgedragen aan de bevrijding van ons oude vaderland. Wij herinneren ons maar al te goed hoe het juist die Canadese soldaten waren, die wij het eerst begroetten. Maar vergeet niet, dat waren degenen, die het er levend afgebracht hadden. Diezelfde soldaten hadden anderen achtergelaten, die voor de vrijheid van de Nederlanders gesneuveld waren. En als we herdenken, dan moeten wij vooral hen niet vergeten. Zij waren het, die hun jonge leven moesten verliezen om ons de vrijheid te hergeven. Wij hopen van harte dat straks het orgel in Ottawa de dank en de eerbied zal vertolken die in het hart van de Nederlanders in Canada leeft.

Maar toch is dit niet alles. En nu denken wij weer even aan die man, die veertig jaar geleden meende, dat Nederland en in het bijzonder de christelijke kerk in Nederland door een zware beproeving moest gaan om tot de erkenning van Gods genade te komen. Schuif dat niet lichtvaardig opzij. Genade is maar niet een theologische term. Genade is de enige deur die geopend wordt, als alle andere deuren in het slot gevallen zijn. De vijf jaren bezetting van 1940 to 1945 hebben wij inderdaad als een beproeving doorgemaakt. Weet u nog hoe vol de kerken toen waren? Het leek er toen op, dat wij inderdaad de beproeving als beproeving beleefden. Maar de bijbel spreekt ook van een "volharden in de genade." Het is juist om de bevrijding van Nederland als een genade van God te zien. Maar hoe nu verder?

Weet u nog hoe dat toen ging, althans in het westen van Nederland? De bevrijding was daar, de Duitsers hadden gecapituleerd, maar het verdrag was nog niet getekend. Nederland was vrij, maar de Duitsers waren nog steeds in de omgeving. Wij waren vrij, maar wij beleefden het nog niet ten volle. Wij waren verlost, maar de realiteit scheen daarmee niet in overeenstemming. Het wachten was op de volmaakte vrijheid, de algehele verdwijning van de vijand.

Wie ziet daarin niet het beeld van de christen? Wij geloven verlost te zijn door de genade in Jezus Christus. Maar de vijand is nog niet weg. Die is nog actief rondom ons, — én in ons. Wij wachten. De apostel Paulus noemt dit het reikhalzend uitzien. Maar zo goed als er toendertijd in Nederland geen twijfel over bestond, dat de Duitsers verslagen waren en dat ons land weer vrij werd, zo kan er voor de gelovige geen twijfel over bestaan, dat Christus zal weerkomen om onze verlossing finaal te maken. Het Koninkrijk komt en toch, het Koninkrijk is er reeds.

De herdenking van de bevrijding is niet alleen maar een terugzien op hetgeen plaats vond. Het is het beleven van de vrijheid én het volharden in de genade — totdat de grote dag van de Overwinnaar komt.

D.F.

★

DE VROUW VAN DE DOMINEE

Enige tijd geleden verscheen voor het eerst een briefwisseling in ons blad tussen twee predikantsvrouwen. Deze briefwisseling was getiteld "From our parsonage to yours." Deze briefwisseling is enige malen herhaald en in dit nummer vinden onze lezers opnieuw deze communicatie.

Wij hebben hierop enige reactie gehad. Wij ontvingen eerst een brief van een predikantsvrouw, die zichzelf niet kon vinden in deze brieven. Zij had niet de ervaring die de briefschrijfsters hadden en zij vroeg zich af of het lezende publiek op deze wijze moest worden ingelicht. Enige tijd daarna ontvingen wij een telefoontje van een predikant, die eveneens enige opmerkingen wilde maken over de brieven. Volgens hem was het zo erg niet als in de brieven werd gesuggereerd.

Wij hebben over deze reactie met de betreffende briefschrijfsters gesproken, waardoor wij inderdaad wel wat wijzer zijn geworden. Bovendien hebben wij een boek gelezen, dat over hetzelfde onderwerp ging. Dat boek is getiteld "The Role of the Minister's Wife" en is geschreven door Wallace Denton. Het is ons duidelijk geworden, dat degenen, die de opmerkingen maakten inderdaad wel gelijk kunnen hebben. Wat in "From our parsonage to yours" staat behoeft niet perse de ervaring te zijn van alle predikantsvrouwen. Maar het genoemde boek heeft ons er tevens van overtuigd, dat de meeste vrouwen van predikanten de belevenissen van "Christy" en "Nancy" als hun eigen zullen herkennen.

Het doel van de publicatie van deze brieven is om de mensen in te lichten over het leven van de predikantsvrouw. Om iets te noemen. Niemand zal er aan denken van een doktersvrouw te verwachten, dat zij met medicijnen op de hoogte is. Noch zal men van een vrouw van een advokaat rechterlijk advies verwachten. Maar van een dominees vrouw verwacht men wel dat zij theologische kennis bezit. Als zij niet presidente van de vrouwenvereniging wordt, dan verwacht men haar in ieder geval als lid, en dan een lid, dat leiding geeft. Niet zozeer omdat zij leiders-capaciteiten heeft, maar eenvoudig omdat zij de vrouw van de dominee is.

Het genoemde boek vertelt ons van vraaggesprekken met talrijke predikantsvrouwen en geeft ons een blik achter de schermen. Volgens het getuigen van velen van hen heeft de predikantsvrouw doorgaans met eenzaamheid te kampen. Deze eenzaamheid wordt niet veroorzaakt door gebrek aan mensen, maar door gebrek aan een diepe, betekenisvolle relatie met andere mensen. Men beschouwt de predikantsvrouw anders en daarom is ze, zonder verkeerde bedoelingen, buitengesloten.

Waar andere vrouwen de steun van hun man hebben, is de predikant doorgaans "on call" vier en twintig uur per dag. Veel tijd om zich met de opvoeding van de kinderen bezig te houden, heeft hij niet. Dat moet zijn vrouw dan maar doen.

Een predikantsvrouw (en haar man) zijn gewone mensen, maar de gemeente staat hen niet toe gewone mensen te zijn. De gemeente stelt ze op een verhevenheid en als zij proberen daar vanaf te komen, dan zijn er handen genoeg om hen er weer op te zetten.

Het is niet de bedoeling 'to poor-pity" predikantsvrouwen. Het is alleen de bedoeling, dat wij voor het eerst of opnieuw te weten komen, dat predikantsvrouwen ook gewone mensen zijn, die graag als gewone mensen behandeld willen worden.

En daarom laten wij de dames verder corresponderen. *D.F.*

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
May 14	May 8	May 6 noon
May 21	May 15	May 13 noon
May 28	May 22	May 20 noon
June 4	May 29	May 27 noon

DE WERELD VAN RADIO EN TELEVISIE

door FREDERICK J. TERRENCE

Het is ongeveer 50 jaar geleden dat men in Canada begon met radio uitzendingen, een industrie die thans van grote betekenis is op het gebied van communicatie. Dank zij een samengaan van rijk en privé ondernemingen is radio en televisie thans binnen het bereik van de meeste Canadezen.

De Canadian Broadcasting Corporation is een federaal Rijksorgaan dat op nationale schaal werkt. Het onderhoudt en beheert zendstations en netwerken, en het stelt zelf programma's samen of voorziet zich van programma's uit het buitenland. Het maakt gebruik van werken van Canadese componisten en schrijvers, neemt programma's op de band op, maakt films en werkt samen met televisie en radio centra. De CBC radio programma's kunnen door ongeveer 98% van de Canadese bevolking worden gehoord en de CBC televisie programma's bereikn ongeveer 96%.

Verder zijn er in Canada ongeveer 370 privé radio en televisie stations (met inbegrip van AM, FM en kortegolf stations). In totaal zenden zij meer dan 2½ miljoen uren per dag uit. Sommigen zenden 24 uur per dag uit, iedere dag van het jaar. Zeventien miljoen Canadezen wonen binnen het bereik van privé stations. Een groot aantal van deze stations werkt samen met de CBC ter bevordering van nationale berichtgeving. Het CTV Televisie Netwerk, dat bestaat uit 11 volledig onafhankelijke stations, kan nu door 63% van alle Canadezen worden ontvangen.

De meeste van deze privé stations zijn lid van de Canadian Association of Broadcasters, een vrijwillige organisatie die de belangen van privé stations bevordert, ontwikkelt, beschermt en op andere manieren ten dienste staat.

Terwijl de invloed van deze locale stations uiteraard het grootst is in de gemeenschap die het station dient, maakt men voor de programma's veel gebruik van nationale en internationale bronnen. Het is echter vanzelfsprekend dat de programma's van deze stations een meer locaal karakter hebben dan de grotere stations.

Wat zijn de kansen op een carrière op het gebied van radio of televisie? Ongekend. In televisie bijvoorbeeld zijn er dozijnen terreinen waar zowel mannen als vrouwen goedbetaalde en boeiende carrières kunnen vinden. Het onderhoud van het ingewikkelde complex van omroepapparaten alleen al vereist een leger van mensen. Artiesten, ontwerpers en anderen op dergelijk gebied zijn nodig. Afgezien van deze beroepen wordt door deze industrie aan duizenden mensen in Canada werk verschaft.

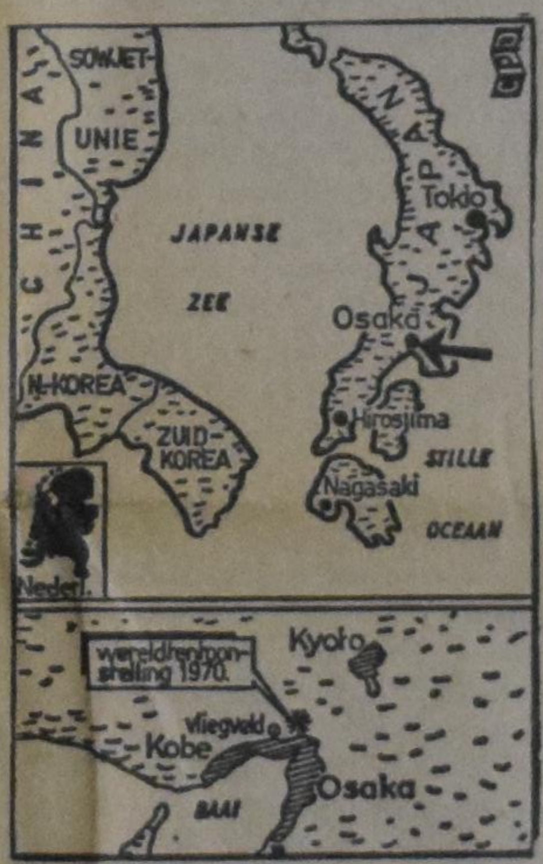
Wat de uitzendingen zelf betreft, radio en televisie in Canada gebruiken meer talent dan enige andere tak van kunst of ontspanning. Een groot aantal immigranten hebben de cultuur van hun oude vaderland in Canada geïntroduceerd door middel van muziek en zang. De Canadese programmaleiders zijn altijd op zoek naar mensen met bijzondere talenten en als U meent op dit gebied bijzondere gaven te bezitten dan luistert men maar al te graag naar U.

Ook de National Film Board staat in nauw contact met televisie in Canada. De National Film Board is een overheidsorganisatie die films produceert voor theater, televisie en voor vertoning door groepen van geïnteresseerden in de gemeenschap. Men maakt ook films in vreemde talen en de Board wint regelmatig prijzen voor de films in diverse categorieën.

Er zijn ongeveer 80 privé filmproductie ondernemingen in Canada. De meesten bevinden zich in de omtrek van Toronto. De meeste van hun films worden gebruikt voor televisie of reclame, nieuws en korte films voor vertoning in theaters.

In het algemeen gesproken kan men zeggen dat de radio en televisie industrie in Canada — en de filmindustrie — een industrie is waar zowel technisch geschoolde mensen als kunstenaars een kans hebben op bevredigend en productief werk.

JAPAN EXPO 1970



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Conrad Busken Huet en Ds. Schuurman

(2)

Ds. Schuurman was er dus wel op uit, om de Batavianen zijn "Woord van Ernst en Liefde" (zo betitelde hij zijn predicatie) onder de neus te duwen, wat hem ook wonderwel gelukte. Ernst vonden ze er genoeg in, maar de liefde was hun niet direct duidelijk. De dominé sloeg spijkers met koppen. De tekst was Jozua XXIV: 1-28: de rede van de grote aanvoerder der Israëlieten bij de landverdeling aan het volk.

Na uiteengezet te hebben, dat er alleszins reden tot vreugdevol herdenken bestond, zette de predikant uiteen, dat de Overheid pas te elfder ure besloten had, niet op de dag des Heren vreugde te bedrijven. Bovendien had de meerderheid in de Kerkeraad een tweede dienst overbodig gevonden. "Gij moet mij toestemmen, dat men alleen bedacht is geweest op eenige dagen van pret". T.o.v. Heidenen en Mohammedanen achtte hij dit onwaardig, daar men tegenover hen een roeping had. Zijn vriend Keuchenius aanhalende, zeide hij: "Alleen dáár waar het woord: gij zijt allen broeders! voorafgegaan met het woord: Eén is Uw Meester, gehoord wordt, bestaat waarborg voor rust en orde en zijn de zegeningen des Heeren ... ook de altijd vloeijende bron van nationale welvaart." M.a.w. zonder het Evangelie, geen blijvende band met de koloniën en dus geen stoffelijk voordeel daarvan.

Dan vergelijkt hij de afgoderij van Israël met Nederland's vering der goden van deze wereld. "Wij willen genieten, wij willen gevierd zijn, wij willen rijk worden", zo zegt men.

Een goed deel van de schuld viel echter op "ons Evangeliedienaren en Zendelingen ... die bij zoovelen de achting hebben verloren en door de prediking van deugd en onsterfelijkheid (eene prediking niet altijd door het leven bevestigd) in plaats van de verkondiging van Christus en die gekruisigd ... met volle handen het zaad des ongeloofs gestrooid hebben, waarvan wij nu op Java de wrange vruchten oogsten". Dit konden de vrijzinnige collega's zich voor gezegd houden.

Gaarne had Schuurman gewenst, dat de leidende gedachte van het feest een of ander maatschappelijk heil voor den Inlander had bedoeld", doch in plaats daarvan vond hij slecht mensenvergoding en zingenot.

Daarom riep hij de Gemeente op tot terugkeer tot God, want: Onze God is de regte God. Uit Hem en door Hem zijn alle dingen!"

Het is te begrijpen, dat velen dit een wanklank bij de feestgalmen vonden en dat Schuurman het voor altijd bij de vrijzinnige dominees verkorven had. Ook de pretlievende massa der Europeanen zal zijn ernstig woord weinig hebben gewaardeerd.

Uit de geringe bijval voor zijn boetprediking is gemakkelijk te verklaren dat ds. Schuurman zich na 1869 des te sterker tot die geestverwanten aangetrokken voelde, welke hij in zendingskringen vond. Daar heeft hij helpers en medewerkers gevonden. Ook daarin verschilde hij van zijn vrijzinnige collega's voor wie de zending, ook thans nog, vaak een probleem is, behalve natuurlijk als het om medisch of maatschappelijk werk gaat. Sedert 1851 bestond er n.l. te Batavia een "Genootschap van In- en Uitwendige Zending". De bedoeling daarvan was de toentertijd uitgezonden "zendeling-werklieden" op te vangen en te steunen bij het vinden van een passende werkkring, zodat zij zich daarnaast aan de Evangelie-prediking konden wijden. Aan de orthodoxie der oprichters van "het Genootschap" viel niet te twijfelen, daar zij onomwonden verklaarden "zich niet te zullen vereenigen met hen, die de waarachtige Godheid van onzen Heere Jezus Christus loochenen" (Coolsma, Zendingseeuw v. N.I., p. 67). In deze kringen, waar men begrip voor zijn streven had, moest ds. Schuurman zich thuis voelen, beter dan tussen zijn vrijzinnige ambtsbroeders. Dit Genootschap deed ook aan zending in Batavia, al bleef het klein werk. Daarnaast moet nog de Schotse zending genoemd worden, het werk van ds. King, die in Mr.-Cornelis de Rehoboth-kerk stichtte, met een school, een kergebouw, een weeshuis, een pers voor tractaten en een tijdschrift.

Wat tot dusver in het klein was tot stand gebracht, wilde Schuurman in het groot doen. Na zes maanden in Batavia gewerkt te hebben, publiceerde hij op 22 juni 1869: "Eene bede uit Batavia om 500.000 gulden voor een Seminarie voor Inlanders, op te leiden tot Christus-verkondigers onder het eigen volk, met een voorwoord van mr. Keuchenius". Begin 1870 volgde een tweede brochure: Dat vele eilanden zich verheugen". Met die eilanden worden in de Bijbel de einden der aarde bedoeld, maar Schuurman dacht aan de Oost-Indische Archipel.

Zijn bedoeling was een seminarie voor Inlandse helpers bij de Zending te stichten, welke instelling de Evangelieverkondiging in heel Oost-Indië zou ten goede komen. Dat was dus een heerlijk, een groots en heel gezond plan en bij vele zendingsvrienden in het vaderland vond dit initiatief weerklank b.v. bij Schuurman's vriend mr. Groen van Prinsterer, die op 27 oktober 1872 aan Keuchenius schreef: "Vergeet vooral niet aan ds. Schuurman onzen zegenwensch voor hem, voor de zijnen, voor het Seminarie over te brengen" (mr. T. de Vries, G. Groen van Prinsterer in zijne omgeving). De gefortuneerde leider der Anti-Revolutionairen zal het heus niet bij zegenwensen alleen gelaten hebben.

Schuurman's bede om geld vond dus gehoor, hoewel niet in die mate, als hij gehoopt had. Er kwam geen half miljoen bij elkaar, doch slechts een drie ton, en daarmee is men toen maar begonnen. Te Depok, een der weinige Christelijke Gemeenten in West-Java, nog daterende uit de dagen der O.-I. Compagnie, verrees het lang verbeide seminarie. Na veel zwoegen werd het eindelijk op 21 aug. 1878 ingewijd met een openingswoord van mr. Keuchenius. Jammer, dat ds. Schuurman er niet bij kon wezen. Hij was n.l. met ziekteverlof in Europa. Zijn seminarie heeft aan de zendelingen in de Archipel grote diensten bewezen door hen van goed opgeleide Inlandse helpers te voorzien. Immers op verschillende zendingsterreinen ontbraken nog behoorlijke opleidingen.

Nog bij een ander zendingswerk werd Schuurman betrokken, n.l. bij de oprichting der Christelijke school in Buitenzorg, waar de Gouverneur-Generaal resideerde. Een Abessiniër, Andreas geheten, had daar voor zijn vertrek naar Batavia in mei 1869, op eigen houtje een schooltje gesticht. De leerlingen, door Andreas in de steek gelaten, zochten en vonden toen een onderkomen bij de zendeling Coolsma, speciaal uitgezonden voor de Soendanezen. Hun aantal klom, de schoolruimte bleek te klein, en toen zette mevrouw Mijer, de "vrome en liefdevolle Echtgenote van de G.G." een loterij op touw Deze dame, Jeanne Antoinette Pietermaat geheten, was de dochter van een bekend resident van Soerabaja en dus van goede Indische familie.

Voor de opbrengst der loterij en andere gaven werd een geschikt lokaal gebouwd, dat op 1 juni 1871 in gebruik werd genomen. Bij de opening waren de Landvoogd, met adjudanten en dochters aanwezig.

Evenals zendeling Coolsma hield ook ds. Schuurman een rede. De G.G. schonk aan de school het portret zijner vrouw, die inmiddels overleden was. Bovendien beval hij de gehouden toespraken, sierlijk gedrukt aan de wanden van het schoollokaal op te hangen. Dergelijke eigenaardige schoolwandversieringen kwamen toen wel meer voor.

Nadat Schuurman negen jaar te Batavia en elders — hij ondernam zelfs een reis naar Kediri in Oost-Java, wat in die tijd geen kleinigheid was — had gearbeid, begonnen zijn gezondheid en die zijner vrouw het op te geven. Hij had hard gewerkt! In 1877 vertrok het gezin naar het vaderland. Doch reeds in 1879 keerde hij terug, hoewel zonder zijn echtgenote.

Hij is toen met een nuttig, maar in die tijd een hoogst bezwaarlijk werk bezig geweest, n.l. het organiseren der eerste Zendingsconferentie in Indië, een instelling, die tot aan de tweede Wereldoorlog heeft stand gehouden. Helaas kon hij de eerste conferentie, die in 1880 plaats vond, al niet meer bijwonen. Zijn zwakke gezondheid had hem gedwongen voor goed te repatriëren. In Nederland nam hij toen een beroep aan bij de Evangelisch-Lutherse kerk in Leiden. Doch hij kwam reeds op 17 mei 1881 te overlijden.

Een merkwaardig, verdienstelijk man was heengegaan, te vroeg, zouden wij zeggen. Christelijk Indië, zowel Europees als Inheems, had veel aan hem te danken. Zijn herinnering dient daarom bewaard te blijven.

De Bataviase Gemeente, vooral de kleine man, moet zijn ontijdig vertrek zeer betreurd hebben, want daarna kon men van de Indische kansels niet altijd het Evangeliewoord horen, schrijft zendeling Coolsma, die onze predikant goed gekend heeft, in zijn dikke boek.

Aan dit gemis kwam de oprichting der Christelijke Gereformeerde Zendingsgemeente tegemoet, wier eerste leider de Gereformeerde zendeling Enno Haan was (1873-83). Haar tweede voorganger was ds. D. Huysing. In zekere zin oogstten zij, waar ds. Schuurman gezaaid had.

Annual Cleaning

Early in the spring I had made a vow, that, whenever my two next door neighbours would begin their spring cleaning, I would start too. And that day had finally come. Now there would be no more escape for me. Before my husband left for work that day, he took out the sliding windows in our kitchen. Then I had no more choice. Who of Dutch descent would ever think of sliding the windows right back in, without giving them a bath! Later on, as I sat in the window-sill, trying to clean the outside of a left-in window, the great outdoors became very tempting to me. Springtime had come at last. The trees, awakened by the April sunshine, were slowly beginning to bud. In our garden the tulip had escaped from their wintery bed. And a few early birds treated me to a little spring concert, until a cat tried to catch one of the feathered choristers. Then it grew quiet again. Sufficiently inspired I finished the rest of the windows without any other interruptions. Then I looked for the next spot to be cleaned. I picked one of our walls. This was not just an ordinary wall. Ever since our eight-year-old son and five-year-old daughter had started school, they had supplied us with quite a variety of paintings and drawings. The wall had become our own private little art gallery. Some of the pictures we had called, "modern art". One of them was done in red paint only. It sort of reminded us of an operating room. Beside it was "a fishing bear". One of our favourites was, "the apostle Paul escaping in a basket from the wall of Damascus". The most original one was, "Adam and Eve swimming". Our boy holds this for sound, biblical truth, until someone can prove to him that Adam and Eve did not swim! In my effort to do some splendid cleaning I decided that, from now on, the pictures would have to be put in a scrap book.

It was about time we should see our wall again. It took me more than an hour to wash all the scotch tape remnants off. But finally our semi-gloss painted wall was shiny again. Well, one third of the kitchen was done. Two more days like this and one room in our home would be ready for inspection. Quite pleased with the achievement, I took off for a walk, with the baby. We must never tire ourselves needlessly by trying to do too much in one day. Or worse, become overworked! As a result of this, I am usually through with my annual cleaning when others plan to start again. This way, it's quite possible, without being noticed too much, to even skip your cleaning for one year. Another thing which is worth considering is, to spread all these "weight reducing exercises" which you gain from all that "mattress-lifting', over the whole year. Thus you will find you're even losing "weight reducing exercises" which August, you're still washing the kitchen cupboards. Or, on a wintery day in January, when you try to scrub your basement floor on hands and knees.

When our boy returned home from school he remarked: "I like your clean window, but I don't like that bare wall!" Our girl reacted even worse. Her lip began to tremble as she said disapprovingly: "Mommy, where are my nice pictures? Why did you take them off!"

While I continued preparing our supper, I began to feel a little guilty. It was true, our kitchen did look more neat without all the bright coloured pictures. But . . . it wasn't our own kitchen anymore. I slowly got out the scotch tape.

That evening we sat down to supper amidst our own familiar surroundings again. With over our heads "The apostle Paul in a basket", "The fishing bear" and "Adam and Eve swimming".

Wilma Jonkheer.

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In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

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TODAY'S GARDEN-GRAPH

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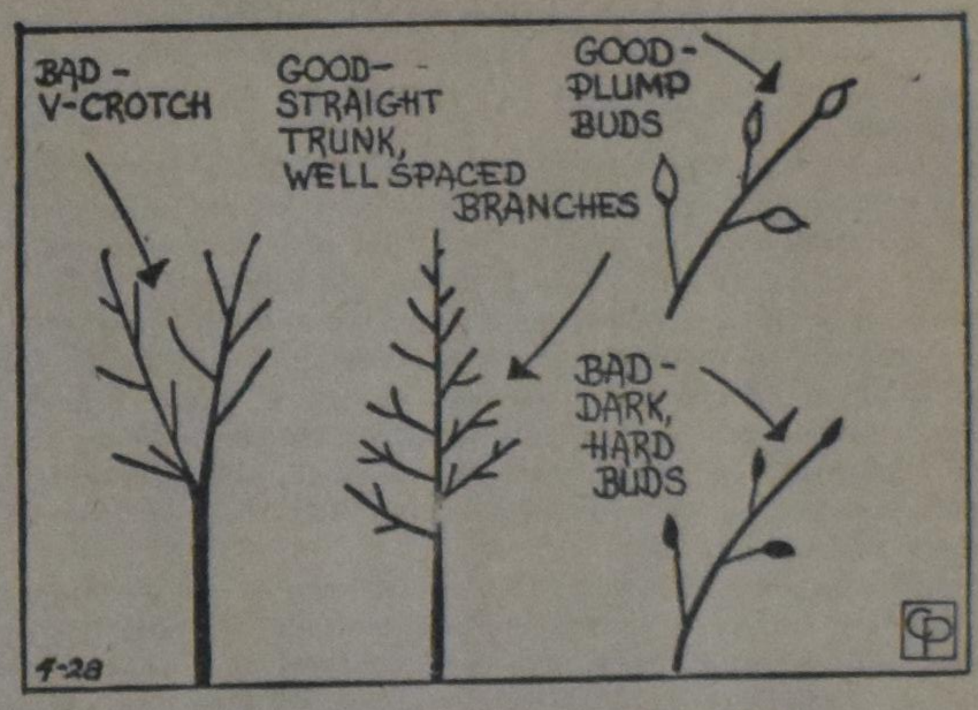

Which Tree or Shrub?

By EDNA HALLIDAY
Distributed by Central Press Association

WHEN choosing trees or shrubs to plant about the home grounds one should consider year-round appearance and not just floral effect. Good foliage throughout the growing season is essential. Trees, like people, have their good points and their bad points so just how susceptible they are to insects and diseases is also important. Disease or insect-infested plants can ruin an otherwise attractive planting. Control of insects and diseases is costly and time consuming.

As shown in the accompanying GARDEN-GRAPH, do not select a tree having a double or V-crotch, do select a tree having one main trunk.

Also, as shown, check the buds, if the shrub or tree has not leafed out. Select branches having plump buds, if they are thin, the plant may have begun to dry out. Branches should be well spaced, not one-sided.

A bargain plant may not be a bargain at any price. Perhaps it has been in the container too long.

Most nurseries today grow many of their plants in wood, paper or metal containers. Such plants can be set out into the garden even in full growth, with almost no disturbance to their root growth, at any time during the growing season. Spraying the plants with one of the anti-transpirant products protects them from transplanting shock, sun scald and drying winds until they have become acclimatized.

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Zie de complete lijst van

PREMIEBOEKEN

voor het aanbrengen van nieuwe abonnees, op bladzijde 12 van dit nummer.

Beelden van en uit NEDERLAND

★ ★

Ik zocht en vond niet.

De dichters lieten mij in de steek.

O ja, Da Costa en Willem Bilderdijk hebben gezongen over Holland, dat weer bloeit, maar die bloei was wat flets na de bevrijding uit het Napoleontische geweld. De eerste Willem deed zijn best, maar hij was een autoritair alleenheerser. Zo was ook de tweede Willem, die echter zo schrok van het revolutionair geweld in Europa, dat hij in één nacht, zoals de geschiedschrijver zegt, van autocraat vooruitstrevend liberaal werd. Tijdens het regeer van de derde Willem veranderde heel veel, politiek economisch en kerkelijk, maar het was een mokkende koning die niet voorop ging, maar veeleer de vooruitgang tegenhield. Toen kwam er een vrouw en in haar herrees het beeld van de grote Oranjes uit de kritieke perioden van ons nationaal volksbestaan. Zeker, zij was een dochter van haar vader en had soms moeite met te zijn constitutionaal koningin. De zeer bejaarde en wijze De Savornin Lohman waarschuwde haar dit niet te vergeten, maar zij was niettemin te allen tijde een vorstin, die leefde temidden van en met haar volk. De oorlogsjaren, het verblijf in Engeland, de terugkeer in een ontredderd land, drukten haar zwaar en 't was geen wonder dat Koningin Wilhelmina na een halve eeuw aan het bewind te zijn geweest, de zware taak overdroeg aan haar dochter, onze huidige koningin Juliana, die haar hoog ambt vervult met een wijsheid, inzicht en toewijding, die het hoogste respect afdwingt en haar de liefde van ons volk doet behouden.

Dat bleek niet het minst tijdens haar drie-daags bezoek aan het Noorden van ons land, bij de herdenking van de bevrijding, nu 25 jaar geleden, dank zij de Canadese troepen, eerder dan in het centrum van ons land gerealiseerd.

Tot en met 5 mei en misschien wel langer zullen herdenkingen, festiviteiten, tentoonstellingen, toneelopvoeringen en tal van andere gebeurtenissen ons weer terugvoeren tot de bange jaren van 1940-1945 en speciaal naar de laatste dagen van april en het begin van mei 1945, toen de spanning bracht, de nachtmerrie voorbij was en de vrijheid weer wenkte.

En nu moeten mij twee dingen van het hart: 1e. Tot nu toe is de herdenking nog geen nationaal festijn geworden, maar een eenzijdige accentuering van het ondergronds verzet, en 2e. Waar is de godvruchtige dankbaarheid over een herstel, welvaart en opleving van ons vaderland, waarvan in 1945 en zelfs tien jaar later niet gedroomd werd?

In tal van beschouwingen, redevoeringen en artikelen overheerst een pessimisme, negativisme en een zuur, bitter gejeremieer over datgene wat men meent, dat nog niet is bereikt. In weeë klaagzangen wordt de maatschappij van onze dagen afgekraakt, de kerk in een hoek geschopt, staat en overheid op het zondaarsbankje gezet.

En als men dan zoekt bij de eigentijdse dichters om althans één flits van vreugde, één ziel waarin de dankbaarheid over de redding uit de vale dood van 1945 doorklinkt, vindt men niet anders dan zelfbespiegelingen, klaagzangen en een "elegie op mijn hond". Slechts in Valerius' Gedencklanck hoort men de zangen van verlossing en de dank voor de uitredding van ons voorgeslacht. Terug moet men naar de oude psalmen, die 's Heren lof verkondigen over hulp en heil, door Hem geschonken ook in het nationale leven.

"Gelukkig is het volk dat t' allen tijde
Staat maken mag, o Heer, op uw geleide."

* * *

Een klein beetje dankbaarheid, maar tevens een dosis nuchterheid, zou ons in Nederland geen kwaad doen.

Het Noorden, dat is het gebied van de provincies Friesland, Groningen en Drente, is bij herhaling in opspraak. Met Zuid-Limburg als tegenvoeter, meent het Noorden miskend te worden door regering en bedrijfsleven. Vooral Oost-Groningen heeft het moeilijk met de werkgelegenheid en 't was een communist die de vakbonden de loef afstak en bij het strocarton acties ontwikkelde. Bij de Statenverkiezing wonnen de communisten in die streek stemmen. In Friesland was het de Fries Nationale Partij die tengevolge van het onbehagen onder de boeren met de winst ging strijken. Het schijnt nu dat minister-president De Jong, die vandaag (22 april) een rede houdt voor de Groningse Commerciële Club een aantal verrassingen in petto heeft. Al gemeld is, dat Philips, die ook een grote vestiging in Drachten heeft en in Sneek weer is begonnen na eerst de fabriek aldaar te hebben gesloten, de reddende hand toesteekt.

De bedoeling schijnt te zijn in Winschoten een nieuwe fabriek te bouwen, die werk zal bieden aan 700 mensen. Het bedrijf in Stadskanaal zal uitbreiden met 400 arbeidsplaatsen. Misschien komt er nog meer op het tapijt, daar minister Roolvink meermalen verklaarde, dat de Regering de toestand volkomen in de hand heeft. Als men nu in het Noorden wat minder ruzie maakte en gezamenlijk zonder argwaan aan de slag gaat, moet er toch zeker heel wat te bereiken zijn. Maar het is als overal tegenwoordig: Den Haag, d.w.z. het Kabinet-De Jong, is de zondebok en zonder de krukken van de Overheid schijnt men niet meer te kunnen.

In de Tweede Kamer is een interessant debat geweest over onze buitenlandse inlichtingendienst en de binnenlandse veiligheidsdienst. De Regering wil de eerste concentreren bij het ministerie van Defensie. Velen hadden de voorkeur gegeven aan een persoonlijke contrôle van de minister-president. Besloten werd een ministeriële commissie in te stellen, die het toezicht zal houden. Wie zich 1940 herinnert, weet dat onze militaire inlichtingen(spionnage)dienst een lachertje was. Men stopte er alle mogelijke officieren, ongeschikt voor de gewone dienst, in. En bij velen was het I.Q. niet heel hoog.

Inzake het binnenland verklaarde de minister Beenink, dat staatsrechtelijk communisten niet uitgesloten zijn voor de benoeming tot burgemeester, maar dat hij, uit oogpunt van beleid, er geen zal voordragen om benoemd te worden.

De Nederlandse rubberfabriek Vredestein is momenteel een speelbal tussen de Amerikaanse giganten Goodyear en Goodrich. Het gaat er om wie het meeste biedt. De Fransman J. J. Servan-Schreiber, tegenwoordig nogal in de publiciteit, heeft niet helemaal ongelijk met zijn waarschuwing tegen de Amerikaanse overheersing, niet enkel door dollars, maar vooral door scheppende verbeeldingskracht en organisatietalent.

De Beurs te Amsterdam verkeert in een roes van fusiegeruchten. Er blies een **stevig speculatiestormpje.**

De Synode der Geref. Kerken heeft op haar agenda voor eind april een voorstel staan tot een posthuum eerherstel van de professoren Klaas Schilder en S. Greijdanus. Niet een ieder is daarmede gelukkig, zelfs niet in de Vrijgemaakte hoek.

Cn.

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Greatest Obstacle to Gospel in Japan: An Intolerant 'Civil Religion'

(Grand Rapids, Michigan) Writing in The Banner, Dr. Harvey A. Smit, missionary of the Christian Reformed Church in Japan, explained why the christian church there grows so slowly. As he sees it, the reason is not Buddhism or Shintoism, for they are very tolerant, but it is Japan's 'civil religion', which is very intolerant. Japan's religions tolerate each other for they have had to live with each other for over 1500 years. Thus, when Christianity came to Japan, the religions that were there, with some exceptions, were ready to welcome Christianity as a cooperative religion.

Dr. Smit analyzed the situation further by saying, "Christianity is by nature intolerant — that is, it will accept no other religion as a cooperating partner, but must stand alone, proclaiming itself as the only way to come to God. One might even say that one of the difficulties our faith has had in its outreach in Japan, is that it has had no religion to set itself against and fight against. Opposing Buddhism and Shintoism is like fighting one's way out of a paper bag. Both have so many forms and are so vague in their teaching that there is no resistance. Neither can understand why Christianity is not satisfied with a part of the people's loyalty and will not divide with them, in a friendly way, Japanese culture and belief.

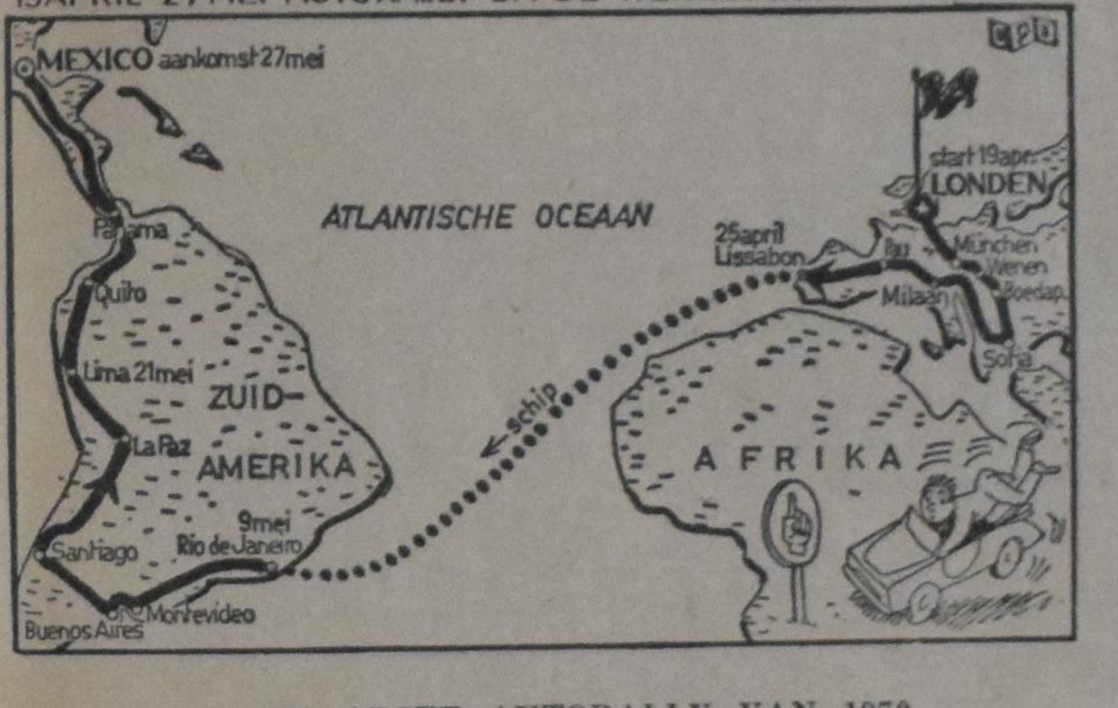
"Where then is the source of all the persecution and resistance that our faith has encountered in Japan? The trials of Christianity have come from what one might call Japanese 'civil religion'. It is not religion as we usually think of it, with a creed or teaching, a way of worshiping God, and a community of believers. It is rather a combination of nationalism, patriotism, social morals, a national creation myth, a myth of the emperor as father of the people, and a system of moral education. It is partly Shinto, partly Confucian, partly Buddhist, and wholly and distinctively Japanese. It is the identification of the national spirit with a religious teaching that supports it. This 'civil religion' in Japan is intolerant. It demands of all Japanese complete conformity with its beliefs and ideas. It recognizes in Christian intolerance an enemy that it must destroy or be destroyed itself. This realization lay at the roots of the terrible persecutions of the past and the attempts to control the Christian church during the second world war.

"Recently the church in Japan has become concerned with what it sees as a new attempt in this same direction. The government is moving in the direction of canceling the non-religious clause in their constitution and of making the Yasukuni Shinto shrine an official war memorial for the war dead and instituting official government-sponsored services there in remembrance of them. The Christians in Japan are united in their opposition to this for they see it as a new form of the old opponent who has always tried to stand in the way of the gospel's advance.

"Where we of the West are accustomed to an intolerant religion and a tolerant social-political order, in Japan these are reversed.

"The greatest roadblock to the outreach of our faith in Japan, is the deeply rooted prejudice among the people that one cannot be a Christian and a true Japanese. Far too many of them see conversion to Christianity as a betrayal of their national identity and a denial of their culture. Christianity is still the foreign religion with a foreign God and Savior. That is why we in our preaching must emphasize that the Christian faith is the Word of God come to men, not bound to any culture nor identified with any nation, not tied to any human structure or social system, but always God's message of salvation to all mankind." (RES)

19APRIL-27MEI AUTORALLY OM DE WERELDBEKER



DE ZWAARSTE AUTORALLY VAN 1970

In 25 dagen door 25 landen. Aldus kan de zwaarste autorally van 1970 worden omschreven. Het gaat hier om de Wereldbekerrally welke van 19 april tot 17 mei verreden wordt van London naar Mexico over een afstand van bijna 2500 kilometer. De start is in het Wembley Stadion en de aankomst is in het, van de Olympische Spelen, bekende Aztekenstadion. De meeste grote Europese autofabrieken doen aan deze rally mee. Ook particuliere automobilisten strijden mee om de wereldbeker. De tocht van Lissabon naar Rio de Janeiro gaat per schip en geldt als geneutraliseerd trajekt.

H. KREEFT, C.A.
Chartered Accountant
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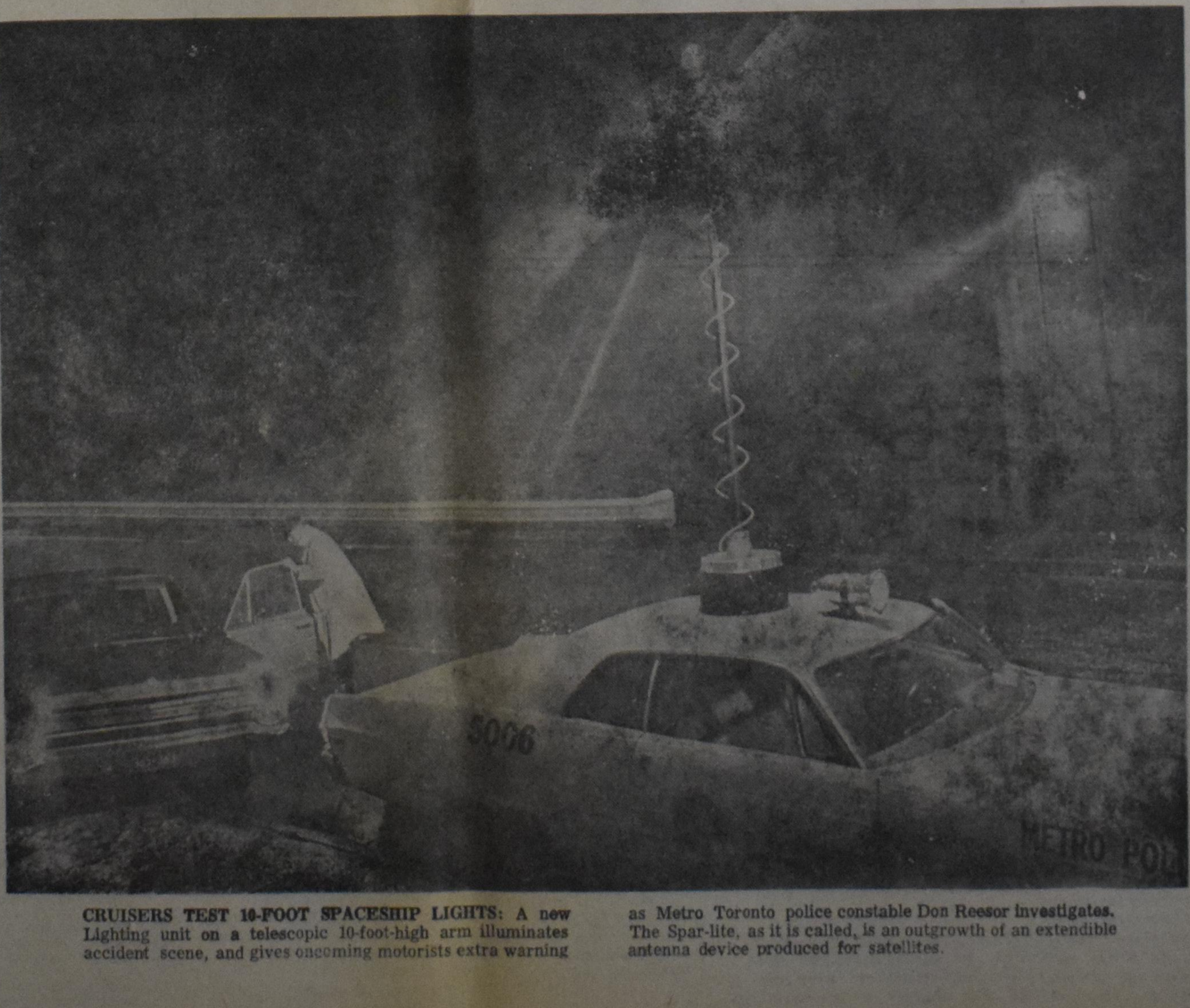

CRUISERS TEST 10-FOOT SPACESHIP LIGHTS: A new Lighting unit on a telescopic 10-foot-high arm illuminates accident scene, and gives oncoming motorists extra warning as Metro Toronto police constable Don Reesor investigates. The Spar-lite, as it is called, is an outgrowth of an extendible antenna device produced for satellites.

From our Parsonage to yours

Dear Nancy:

The dustcloth is lying beside the typewriter and the vacuumcleaner is parked in the corner. I'm supposed to be springcleaning the study, but when I saw the typewriter I couldn't resist the urge to use it for a chat with you. Dave won't mind, for he claims it takes him two days to straighten things out after I touch his books, magazines and paperclippings. According to him the study never gets dusty, since the floor is covered with books and where books are it's simply impossible for dust to collect! No dust, maybe, but I inspected it the other day, and from under an archeology book called "Light From the Ancient Past" a spider apparently found the light and took a run for the door. I asked Dave at night whether my find could have something to do with his having cobwebs in his head at times, to which he mumbled an inaudible reply while pretending to be very interested in the evening paper.

I just had to take a break to tell you what happened a few weeks ago when the hearing committee came to church that Sunday. Dave was holding forth in his usual quiet manner, yet there was a trace of nervousness in him that only those who are close to him could notice. Since they came from far we offered them lunch in the parsonage. All went well, the children behaved like little models. Over a cup of coffee the four men talked to Dave, trying to find out what kind of a bag would fit this cat. It is quite a responsibility for such a committee for, after all, if later the minister and congregation don't click too well, the committee gets much of the blame, and it is easily forgotten that the Holy Spirit had something to do with all this calling, too.

As I said, all went well; even the girls' tablemanners could be called good. During a lull in the conversation the men took another cigar, studying the tip in order to find a clue to the next question, when suddenly Cynthia, who apparently was getting bored and wanted to be released from her highchair, let go with a loud burp from the wrong end. I looked at Cynthia in dismay, but the culprit was contentedly sucking her thumb, unaware of the embarrassment she had just created. Anita, her older sister, realized that this normal phenomenon came at the wrong moment and wanted to come to our aid. Her voice chirped through the diningroom: "Don't be sad, Mommy, this is nothing, really; this morning she let one go and it was so loud I really thought it was Daddy . . ." Nancy, this would have appealed to your sense of humour as it would have to mine, if only it had happened somewhere else, but it was embarrassing. Elder A. suddenly had trouble keeping his cigar going, elder B. was so eager to help him that he offered him a light from his pipe, elders C. and D. exchanged meaningful glances. I saw that certain twinkle in Dave's eye as if he were trying to say: "One prospective call gone with the wind." Then the elders mercifully laughed and I must say that the atmosphere was a lot more down to earth after this incident. It had cleared the air somewhat.

Anyway, since this committee made us think about calls and our calling system, I would like you to tell me something about your experiences, since you have moved a number of times in the ministry. When can a minister say that his work is done in one congregation? How does he know when he may leave? May he take his own family situation into account, like, for instance, the education of his children, his wife's illness, a stimulating place for himself? Someone once told us: "If you don't know whether you can accept this call, stay where you are, for God will certainly make it plain." Is that your experience?

The spider is working his way up to "Escape from Loneliness" by Dr. Paul Tournier, and before she escapes completely I'd better catch her. That reminds me of your promise to write me about the subject of loneliness.

I will give you a long distance call for your birthday next week; I am anxious to hear your voice. Will there be a chance to celebrate it together, or are the inevitable meetings, catechism classes and what have you threatening this event? Dave saw the need to be home on mine, and he graciously declined an invitation to celebrate someone's anniversary that night. I usually dan't enjoy banquets, etc for invariably there is someone to spoil it with a controversial subject. If, for instance, I don't get the subject of "Kuitert" with my soup, I'm sure to get him with my desert!

Doctors don't like to talk about all kinds of illnesses in their free time, and ministers would not mind taking a break either, and leave their shop talk home. Dave took me out for dinner on my birthday and afterwards we saw the "Ice Capades." It was so good to be together, it had been months since the two of us had gone out. We try to relax on Sunday nights, but since that is the only night we can entertain or visit some churchmembers we don't often manage to be together.

By the way, I read under "Church Announcements" that Jack and Helen have accepted a call closer to you. How marvellous. It's very important for a minister to have a good friend close by. Give them our heartiest greetings.

I'll sign off, pick up the dustcloth and get back to my springcleaning. God bless you and your family. Have a nice birthday, we will be there in the spirit.

Love,
the four of us

•

Dear Christy,

Besides a good laugh, your letter gave me several points to ponder. But — since I like neatness and order in everything — I'd better start where I left off in my last letter. I promised there to write this time about loneliness of the ministers' wife. If you ask me (and you did), loneliness IS a part of life in the parsonage. Years ago someone presented me with a book that was a study of ministers' wives. At that time, I laughed a bit at the idea that a whole book should be dedicated to the research of problems among ministers' wives. Since then I've found out that this particular book is not the only one dealing with this subject and that sometimes even seminars and workshops are being held on the topic of mental health in the minister's family. This made me conclude that indeed there must be some aspects of life in the personage which might threaten the emotional well-being of the family living there. Otherwise those experts and professional men would not spend so much of their valuable time on study in this direction. Even so, I think that the first step to prevent or remedy this special malady should be taken by the involved families themselves and, in keeping with the purpose of our correspondence, let's focus on the women in particular.

You wrote about the minister's wife who felt left out when, after church, everybody was talking to everybody except to her. You tried it out and purposely didn't start a conversation yourself and lo and behold, it happened to you too. Only, you hadn't noticed before, because you are an outgoing person. But, it doesn't BOTHER me, I even like a bit of solitude. So you see, one's personality plays a part in this too. What is true for other people holds true for us too: we have to GIVE in order to receive. You also notice it when families move from one congregation to another. Some feel at home right away again, they seek and make friends themselves. Others feel like strangers for the longest time and blame everybody but themselves.

There are, in my opinion, other forms of loneliness for the minister's wife which are more painful. For example, it is generally considered unwise to have close or special friends among your parishioners. I'm inclined to agree with this, but where else do you find them? You nearly always end up with no friends at all. Granted, we experience many other things which make up for the lack of friends, but once in a while I find myself a bit jealous when I see how certain families practically grow up together, sharing big and small events, sad and beautiful moments. Admittedly, strong and lasting friendships are rare everywhere, but since we in the ministry tend to move around quite a bit, there is actually no chance whatsoever for such a warm and intimate relationship.

A minister's wife may also feel lonely because her husband does not have enough time to spend with her. If this starts bothering her, then by all means the two of them should talk this over and try to come to a reasonable solution. For their own sake and also to prevent resentment against the ministry under which their work might seriously suffer.

Before we start feeling sorry for ourselves, however, I would like to pass on something which I read in (would you believe!) the once scorned book on ministers' wives. There it says, and I'm sure you will agree just as much as I do: ". . . any woman, when she marries, chooses a way of life as well as a man. This is as true of the wife of a salesman, factory worker, business executive, or doctor as it is of a minister's wife. For choosing a marriage partner inevitably means choosing (usually unknowingly) a particular combination of satisfactions and opportunities, frustrations and limitations." To this I would only add that it might be good for all of us to stress the first part of this combination more than the last!

Now, on to your question regarding the system of calling ministers in our church. Phew! I'm afraid that many congregations and ministers alike are of the opinion that it is not a satisfactory system at all. But, since the experts on church order in our churches apparently don't know a better way, who am I to come up with a solution? (I know you did not ask for one, I just let my thoughts wander a bit!)

Then again, in many instances it works well. Only, we should all be on our guard against a host of temptations. There is, for example, the minister who gives the hearing-committee false hope in order to add another call to the already impressive list of the last few months. There is the congregation who tries to lure the most sought after minister, whether he seems suited for them or not.

I've known a young minister who phoned us Monday mornings to inform us about the brothers who had come from far and near the day before to hear him and to keep us up to date with all the calls which most likely were coming his way.

I remember when we had been in our first congregation for more than five years that at a conference for ministers' wives (why don't we have such a beautiful thing here in Canada?) I was cautiously asked whether this long stay was by choice or by force? I'm ashamed to tell you that I hastened to assure them that Bill had already graciously declined at least three calls.

I don't think a minister can ever say that his work in a certain congregation is finished. But he may feel that he could work more fruitfully at some other place to which he is called at that moment. It is my feeling that a minister may not entirely ignore his family when he considers a call. He did not receive a wife and children from the Lord to move them at his pleasure.

Till the next time, Christy, love and warmest greetings from our parsonage to yours!

Nancy

Congratulations

Op 8 mei 1970 hopen wij met onze geliefde ouders en grootouders

SIETZE DAM
en
GEESKE DAM—SLAGTER

de dag te herdenken waarop zij 50 jaar geleden in het huwelijk werden verbonden.

Moge de Here hen nabij zijn in de komende jaren, is de wens van hun dankbare kinderen en kleinkinderen.

Bert en Stien Gorter, Troy, Ont.
Frank en Verna Dam, Goderich, Ont.
en zeven kleinkinderen.

Troy, Ont., R.R. 1.

1920 — 1970
Achlum — Simcoe

Zo de Here wil en wij leven hopen wij met onze ouders, grootouders en overgrootouders

ADRIANUS VISSER
en
FROUKJE VISSER—KOOTSTRA

Arthur St. (Apt. Bld. 16), Simcoe, Ont., op 15 mei 1970 de dag te gedenken dat zij 50 jaar geleden in de echt werden verbonden.

Het is onze hoop en bede dat God hen nog lang voor elkaar en voor ons moge sparen.

Hun dankbare kinderen en kleinkinderen:

Lucy & Peter Hogeterp, Hagersville, Ont.
Metje & Ebe van der Kloet, Oldeboorn (Fr.).
Richard & Henny Visser, Ingersoll, Ont.
Jitske & Jan Bouma, Warga, (Fr.).
Betty & Nick Anema, Simcoe, Ont.
George & Jessie Visser, Simcoe, Ont.
Frances & Mels Noordemeer, (Strijen (Z.H.).
Clare & Hank Tiesma, Brampton, Ont.

36 kleinkinderen en
1 achterkleinkind.

Gelegenheid tot feliciteren 's avonds 23 mei van 7—9 uur, in de Royal Simcoe Lodge, 50 Queensway W., Simcoe, Ont.

1930 — 1970

We are happy and thankful to announce the 40th wedding anniversary of our parents and grandparents,

BOUWE ELZINGA
and
HINKE ELZINGA
(nee TALSMA)

on May 8, 1970.

Our hope and prayer is that the Lord may be with them in the future as He has been in the past.

Willem and Tettje Vellenga, Andy, Bob, Helen, Louis, William, Barbara, Carolyn, Gordon, Paris, Ont.
George and Clara de Vlugt, Hinke, Louis, Grace, Bob, Teresa, Paul, George, Petersburg, Ont.
George and Geraldine Elzinga, Roger, Renita, Helana, Floyd, Simcoe, Ont.
Minne and Annie van der Molen, Henriett, Raymond, Bruce, David, Jarvis, Ont.

R.R. # 5, Simcoe, Ont.

1930 — 1970

With thankfulness to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents

FOLKERT ZANDBERG
and
JANTJE ZANDBERG
(nee VISSER)

on May 9th, 1970.

That the Lord may provide many more years is the wish of their children and grandchildren.

Dick and Beitske Zandberg, Bergum, Netherlands.
Jetske and George VanderDeen, Smithers, B.C.
Karl and Judy Zandberg, Prince George, B.C.
John and Pearl Zandberg, Smithers, B.C.
Sid and Hennie Zandberg, Smithers, B.C.
Harold and Antje Zandberg, Smithers, B.C.
Susan and Theo Braak, Abbotsford, B.C.
Henry, Smithers, B.C.
Andy, Abbotsford, B.C.
Ida and Mel van Vianen, Smithers, B.C.
Jean and Pete (engaged), Smithers, B.C.
and 23 grandchildren.

Box 543, Smithers, B.C.

We are happy to announce the 40th wedding anniversary of our parents and grandparents,

JOE DUIMERING
and
CHRISTINA DUIMERING,
(nee CYVAT)

on May the 16th, 1970.

Our hope and prayer is that the Lord may be with them in the future as He has been in the past.

1 Thess. 5:24.

Their thankful children and grandchildren:

John and Betty Duimering.
Elly.
Christine.
Joey.
Brent.

Reception will be held in the basement of the Chr. Ref. Church Drayton from 2.30 - 6.00 o'clock on May the 16th.

Main Street, Drayton, Ont.

On May 8th, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

ALBERTUS A. BEZUYEN
and
HENDRIKA BEZUYEN—HOOYMEYER

the occasion oft heir 35th wedding anniversary.

St. Catharines, Ont.: Jenny & Chris Teeuwsen, Rob, Jim, David and Marlene.
Jordan Station, Ont.: Jack & Debby Bezuyen, Albert, Sandra, Caroline and Sonya.
St. Catharines, Ont.: John & Ineke Bezuyen, Denise and Terry.
Guelph, Ont.: Sonja & Richard Spikman, Ricky.
St. Catharines, Ont.: Henny & Jack De Vries, Patty and Jacqueline.
St. Catharines, Ont.: Albert.

208 Lake Shore Rd.,
St. Catharines, Ont.

On May 16, 1970, the Lord willing, we hope with our parents and grandparents

UILTJE SJAARDA
and
KRISTJE SJAARDA—BAKKER

to celebrate that they were united in marriage 35 years ago.

Oh how great is thy goodness, which thou hast laid up for them that fear thee.

That the Lord may be near unto them in the years to come, is the prayerful wish of their children.

St. Ann's, Ont.: Hilly and Dick Schilstra.
Port Colborne, Ont.: Gay and Bob Schotanus.
Dunnville, Ont.: Willy and Rick Zantingh.
St. Ann's, Ont.: Pier Sjaarda and Martha Kuipery.
Fruitland, Ont.: Aafke and John Haveman.
Guelph, Ont.: Wayne and Gertie Sjaarda.
And 19 grandchildren.

Open house will be held at their residence, Vaughan Rd., R.R. # 2, St. Ann's, Ont., on May 16th, 10 a.m. - 12 noon and 2 - 6 p.m.

On Sunday, May 3, 1970 our parents

WILLIAM SCHEERINGA
and
HILDA SCHEERINGA,
nee ENSING

are to celebrate their 30th wedding anniversary.

Their children:

Evert & Dianne Scheeringa, nee Muers, Listowel, Ontario.
Dick & Nellie Scheeringa, nee Bydevaate, Guelph, Ontario.
Betty.
Pete.
Donna.
John.
And 4 grandchildren.

R.R. 2, Harriston, Ontario.

On Friday, May 8, 1970, D.V. we hope to celebrate with our dear parents and Opa and Oma

Mr. J. SLIEKERS
and
Mrs. G. SLIEKERS—DOLFING

their 30th wedding anniversary.

That God may spare them for each other and for us in the years ahead is the wish of their children

Alice and Martin Kaldeway, John and Ingrid.
John.
Jane.

P.O. Box 25,
Maitland, Ont.

1940 — 18 Mei — 1970
Onstwedde — Cobble Hill

In intieme familiekring hopen wij met onze ouders

HISKE SIEBRING
en
MARCHIEN SIEBRING—HULZEBOS

de dag te herdenken, dat zij 30 jaar geleden in het huwelijk werden verbonden.

Dankbaar voor wat de Here ons in hen gegeven heeft, hopen en bidden wij, dat onze Hemelse Vader hen nog lang voor elkaar en voor ons, hun kinderen en kleinkinderen, mag sparen.

Hermien & Gerard Wikkerink, Billy, Harold & Roger, Cobble Hill, B.C.
Jan, Abbotsford, B.C.
Albert R. K. (thuis), Cobble Hill, B.C.

Box 160A Old Telegraph Rd.,
Cobble Hill V.I., B.C., Canada.

1945 — 1970

On May 11th, 1970, the Lord willing, with our parents

KORNELIUS HOLTROP
and
GERTRUDE HOLTROP—PIERSMA

we hope to celebrate their 25th wedding anniversary.

God bless them and keep them, is the prayer of their thankful children.

Sid.
John & Dixie Vonk, Stoney Creek.
Susan.
Alice.
Geraldine.
Kenny.

R.R. 1, Canboro, Ont.

On May 11th, 1970 we hope to celebrate with our parents

ALBERT KOK
and
GRACE KOK—WINTER

the occasion of their 25th anniversary.

"How Great Trou Art!"

May the Lord bless them for each other and for us in the years to come.

The thankful children:

John & Maryanne.
Dick & Grace Nykamp & Gracie.
Peter.
Dave & Jane.
Albert.
Henry.
Mary.
Anthony.

Open House at home in the afternoon,

R.R. 4, Jarvis, Ont.

CALVINIST - CONTACT

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From other presses

DIFFERENCES

(Extract from an article in Gereformeerd Weekblad)
by Herman Ridderbos

It cannot be denied that certain differences among Reformed people and especially in the Reformed Churches (in the Netherlands) are on the increase.

I am of the opinion that the difference of opinion among us that concern what people experience as the true religion, the heart of the christian faith are increasing. Many are of the opinion that a blurring process is under way concerning the main point of the christian faith as this is expressed, for example, in the first Lord's Day of the Catechism: 'What is your only comfort in life and death?' They have the feeling that in a particular kind of preaching, for example, the deepest questions, which concern man's relationship to God and are expressed in such concepts as faith, repentance, guilt, reconciliation and justification, receive little attention or none at all. Or — and this is really the nub — they receive another content. For no one can of course say that in the church there is no concern at all for guilt, conversion, reconciliation and faith. But the concentration point of these — as many experience it — is no longer directed to man's relation to God but to his neighbor and especially to his social-ethical relationship to all men. Coupled to this is an idea of salvation that is directed more and more to the improvement of man's wellbeing and gives all attention to an earthly future, and puts less and less emphasis on man's eternal destiny and on an increasingly foggy expectation of a life to come. It appears, so they complain, that the real content of the christian faith is described more and more in terms of human solidarity, making the world livable, development aid, pacifism, and a struggle against social and racial discrimination. Must we — so they complain — go to the church week after week to hear this? Aren't we in this way slipping without a sound, into a kind of a humanism which, however praiseworthy it may be, nevertheless passes by the real and deepest of man? To say it in one word, aren't we losing the **depth dimension** to which the Reformed faith has always given so much attention and which is decisive for the message of the Bible concerning our relation not only to God but also to our neighbor?

When one speaks about these things with older people, then everything is put in an entirely different light. They ask: must we not be thankful that our eyes, and especially those of our young people, have been opened much more than formerly to the renewing power of the christian faith for human society? Is it not time that we seek to liberate our hands from all kinds of traditional structures and prejudices? How we often wasted our strength in unfruitful self-reflection and internal quarrels! How can the church make itself credible in the world if it does not stand in the first ranks of the struggle for social justice? What does it help us, and what does it help the world, to engage in all kinds of theological disputes about Adam or predestination, with a appeal to this or that text of the Bible? Has the Bible been given to us for this? Is there nothing different and better to do in this exciting time? And is the Gospel not the great source of inspiration for such action? Don't we have in Jesus' radical commandments and in our faith in His resurrection and His lordship over the world an inexhaustible supply of power for faith and hope for this world? Does not Jesus say in one of the last words that He spoke on earth that if we want to know and seek Him we must seek and know Him in the least of His brothers? Is this a blurring process? A humanizing of the christian faith? How dare one say this when, after so many ages of Christendom, we still see before us a world which in its institutions and structures mocks that which, as we have said a thousand times, is the elementary word of God and the unmistakable commands of the Gospel . . . ?

These are the discussions which we Reformed people hold among ourselves and concerning one another. No one can say that it is a discussion about nothing. It concerns no less than the true experiencing of the christian faith and the Reformed religion.

The tensions do exist and all that I have tried to do is to trace the background and make it visible. Are we together traveling the right way? Are all these things at the most two sides of the same matter? Do we recognize ourselves and can we recognize each other, not only in the mirrors which we ourselves have made — for that is the way it goes when we threaten to dissociate ourselves from each other — but in the light and the mirror of the one Word that has been given to the church for a lamp and for a means of self orientation and recognition of fellow man? (RES)

LEONARD A. BRAITHWAITE, B.Com., M.B.A.
(M.P.P. Etobicoke Riding)
is pleased to announce that
C. M. LOOPSTRA, LL.B.
Barrister, Solicitor and Notary Public
is now associated with him in the practice of law in the Municipality of Metropolitan Toronto
at
Suite "E", 1500 Royal York Road
WESTON, ONTARIO
Telephone (416) 249-2288

To a Son upon Graduation

This is your day, your shining hour,
You've reached your goal with much willpower.
And now you wait all tight and tense,
Prepared to take the recompense.
The list of names is lengthy yet,
Your turn will come, so just get set.
What thoughts are going through your mind?
Of what you've reached? Or what you'll find?
The years behind so quickly passed,
You know the meaning: Time goes fast!
It seems like only yesterday,
All scrubbed and combed you made your way
To kindergarten — it is true —
Those sixteen long years truly flew.
Forever curious, full of care
Of things and people you'd meet there.
Excited, happy and yet shy,
And homeward later, you would try
To tell us all the exciting things,
That first day of your school-life brings,
The little boy who skipped and ran,
Has now grown up to be a man.
Deep down inside I seem to find
That little boy with curious mind.
He's learned a lot, knows more than I
Of many things in earth and sky.
Still anxiously yet reaching out
To find what life is all about.
You've reached one gate which soon will close;
You'll soon walk down one path you chose.
And as you did, that first school day,
Will you — alone now — stop, and pray?
We asked for safety, guidance, health,
Will you now maybe ask for wealth?
Then may your prayers include this too:
Not earthly wealth be granted you.
May God grant wealth of different kind:
The riches of a peaceful mind.
The love for all your fellow man,
To learn from each one, all you can.
The wealth of earth you may receive,
But please — remain a bit naive —
The worldly wise don't always know
How they may use their rich know-how.
It is not knowledge, but the gift
Of wisdom, that gives us the lift,
To rise above life's many knocks
And use them all as building blocks.
Horizons wide now stretch for you;
May all the plans you've made come true.
And if our world oft seems to be
Chaotic, full of mystery —
Look up my son — to where there's light;
God's still in His Heaven — that makes it right.

With love, from

your Parent.

THE WORLD AROUND US

ZAMBIA

Zambia is in a very difficult position — through no fault of her own. She is an independent black-ruled nation that refuses to accept the white dominated minority governments of the countries that surround her. By being so honest about her beliefs, and by refusing to bow to pressure from the surrounding countries, this relatively new nation has many economic hardships to contend with. Angola and Mozambique, respectively west and east of Zambia, are both colonies of Portugal; to the south lies South Africa with its Apartheid policy, and to the north is Rhodesia. There is thus no difficulty in putting pressure on Zambia, since, as a land-locked state, she depends on her neighbours for her access to world markets.

The one thing that is in Zambia's favour, and that has allowed her to survive up to this point, is her major economic resource — copper. She is the world's third largest copper producer — after the United States and the Soviet Union — and produced 750,000 short tons of copper and cobalt in 1968. The copper industry accounted for 95 per cent of Zambia's net domestic exports and 44 per cent of the nation's domestic product. In addition, it employed 50,000 people, which is over 14 per cent of the national labour force. The government received 60 per cent of its revenue from the copper industry in 1968.

Until last year the copper industry was controlled by two non-Zambian companies: the Anglo-American Corporation, which is South African and British, and the Roan Selection Trust, which is British and American. In August, 1969 President Kaunda announced the nationalization of the seven mines controlled by these companies in order "to set this nation well and truly on the road to its economic independence". Zambia acquired controlling interest of 51 per cent while the companies received 49 per cent and contracts for managing the mines on behalf of the state.

This is only one of the steps that Zambia has taken in order to make itself stronger economically so as to be less dependent on its white dominated neighbours. She has turned to Italy for military assistance and has been received with open arms. The Italians are delivering Agusta helicopters and training the pilots for Zambia. Before this Italy built, in a little over one year, an oil pipe line from Copperbelt to Dar es Salaam in Tanzania. Zambia is now not dependent on oil supplies from Rhodesia and Mozambique anymore, but can obtain hers from the world market through a port which is controlled by the friendly nation Tanzania. Recently Zambia has made a contract with Fiat to construct an assembly plant near Livingston, Zambia's most southern town. The plant is due to start producing in 1972 and will have an annual output of 5,000 automobiles of under 2000 c.c. engine capacity. Through this project Zambia hopes to make substantial savings in foreign exchange. The purchase of automobiles from Great Britain, West Germany, Japan and France is likely to be limited by putting heavy tariffs on imported automobiles.

These projects will help Zambia greatly in the future, but that still leaves the problem of today. The minister of Labour reported that the Consumer Price Index, which stood at 126.5 in December 1968, had risen to almost 140 by December, 1969. This was due to the fact that imports from Rhodesia and South Africa have been curtailed, and these were the traditional areas from where Zambia obtained her consumer goods. Because the government has spent so much money on building transportation networks to Tanzania, other projects have been abandoned or postponed because there are not enough funds available to do both. This means that in certain parts of the country roads have not been built although people were promised that they would be and the farmers who had expected to be able to transport their produce to market now cannot get rid of it. The population centers, on the other hand, need and want the produce but cannot obtain it because of transportation problems. This has brought considerable discontent in certain areas of the country.

The problem has been exacerbated in the Western provinces where many men used to cross the border to work in the gold mines of South Africa. The Zambesian government has forbidden its citizens to work in the gold mines because Zambians are then subjected to the "inhuman policy of apartheid". The massive discontent that this has brought resulted in some of the tribes threatening to secede from Zambia and setting up their own country. This has brought interracial tension to a greater height; where the people once considered themselves Zambians, they now begin to use their tribal names and to accentuate the difference between the various tribes that inhabit the country.

So far the difficulties have not been insurmountable. There has been no violence, and all the talk of seceding has been just talk. But the seed of discontent is there and unless the government can do something to alleviate the economic problem things could get out of hand. The government hopes that the situation will improve once the Tan-Zam railway will be completed. The building of this railway is hardly a recent idea. As long ago as June, 1963, the Zambian government announced that it wanted to undertake a feasibility study of a railway link between the Copperbelt and Dar es Salaam. Various western governments were approached in order to find the money for such a large-scale undertaking. None were interested. An appeal was made to the International Bank for Reconstruction and Development, but aid could not be obtained from that source either. Instead, the Bank offered to pay for an all-weather road between the two points, but the Zambian government did not think that this would have the same effect in tying the country to a friendlier area, and turned down the offer.

Since no financial aid was forthcoming from the west, the Zambian government turned to the east. In 1967 China agreed to finance and contruct the Tan-Zam railway. An interest free loan was provided repayable by the purchase of Chinese goods. By the end of 1969 the surveying stage had been completed by some 600 Chinese engineers and surveyors. Construction — mostly by Chinese technicians and labourers — is due to begin this year, with 1972 as the expected completion date. Western nations at first did not think much of the idea that China would build the railway. They pointed to China's own railway system as none too good, and they doubted whether the Chinese had the skill to build such a long road in Africa. These fears have since been stilled, since the Chinese seem to be quite capable. By far the greatest concern has been expressed by the white ruled countries in Southern Africa, who see the railway as the thin edge of the wedge. They fear that the Chinese will bring Zambia and Tanzania under the communist influence and also teach the blacks how to fight an effective guerilla warfare. For this reason, Prime Minister Vorster of South Africa promised his party in September, 1968 that he would do his utmost to save Zambia from communism.

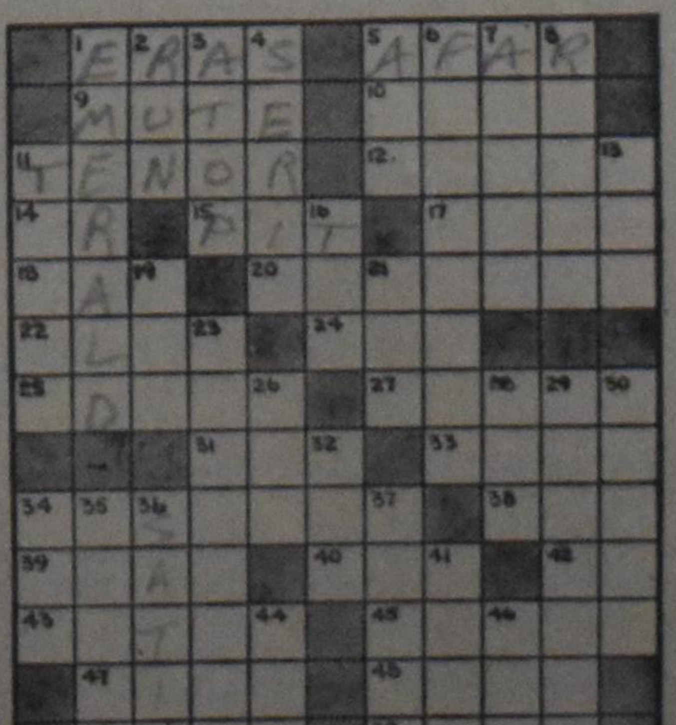
But all that South Africa is doing is bringing out the bogey of communism in order to cloud the issue. With a railway and a strong economy Zambia could become a thorn in the side for South Africa, but the fear that communism will find a new home in Zambia seems very remote indeed. Presently it looks as if Zambia will overcome her difficulties and become a strong, independent state.

J. J. Bout.

CROSSWORD PUZZLE

ACROSS
1. Epochs
5. At a distance
9. Musician's muffler
10. Drill
11. Male voice
12. Fragrance
14. Noun suffix
15. Apple seed
17. Continent
18. Soft food
20. Fails to remember
22. English essayist (pen name)
24. Hawaiian food
25. Swelling
27. Penetrate
31. Fell for (sl.)
33. Bestow
34. Confirmed
38. Unit of length
39. Exclamation of sorrow
40. Constellation
42. Bookkeeping abbreviation
43. Bench tool
45. Singleness
47. Layer
48. Algerian port
49. Concludes
50. George ——, author

DOWN
1. Shade of green
2. Hosiery annoyance
3. Surmounting
4. Letter projection (printing)
5. Arabian garment
6. Kind of ant
7. Ascended
8. Send payment
11. Indian dwelling
13. Rough lava (poss.)
16. Burst
19. Dessert item
21. Spawn of fish
23. Waylaid
26. Breeze
28. —— Conway, actor
29. Ejected
30. Circuit breaker
32. "—— and Sympathy"
34. India mulberry
35. Blue-gray color
36. Smooth fabric
37. Thrashes
41. Celebes ox
44. Bitter vetch
46. Lodging place



SOLUTION to previous Crossword Puzzle

HOME MISSIONS IN CANADA

The Canadian Council of Christian Reformed Churches, which met recently in Toronto, had also to deal with the report submitted by its study committee on Home Missions and Evangelism in Canada. This time I quote what the report says on Home Missions. In the next issue I hope to present another part of the report, on Evangelism.

REVIEW

At present we have some seven Home Mission fields in Canada, and in addition to that several Home Mission projects ranging from Harbour ministry to Campus chaplancy. A small number of projects are under consideration for implementation in the near future.

When we compare these numbers to Home Missions in the United States it becomes at once apparent that some Home Mission work in Canada is minimal compared to the U.S., and this to a large extent accounts for very meagre results as well. In the U.S. about fifty fields are in operation, and in addition to that about twenty other projects (Indian Missions excluded). From the angle of personnel, statistics indicate that well over seventy people are involved in some form of Home Mission work in the U.S. over against about ten in Canada.

It would seem in any event that we in Canada will have to make a greater effort to initiate Mission work in areas where eventually the Home Mission Board may take over. In view of the fact that the Home Mission Board will not become involved anywhere until action has been initiated by local Churches or Classes, it will be up to us to increase Home Mission activity in Canada.

EVALUATION

Any evaluation of mission results is a risky matter. For one thing, much of the fruit of mission activity never meets the eye and never will be expressed in statistical information. Moreover, very often the fruits of mission work may not show until many years later. Our conclusions can only be very general. Particular to Canadian Home Missions are several factors to be kept in mind if our evaluation is to be to the point.

First, most of our Home Mission fields in Canada (with the notable exception of Windsor, Ont.) were opened for the purpose of "church extension," the business of helping Dutch immigrants settle in church communities in Canada. The immediate concern of organization of church life received by far the greatest attention; mission activity almost none.

One other factor not to be ignored in our evaluation is our relatively recent arrival in Canada. Many of our first-generation immigrants have yet to fully adapt themselves to their new homeland. This forms a kind of barrier between them and the people of the land.

But even when these factors are kept in mind, the visible results of Home Missions in Canada are anything but impressive. One objective way of measuring the results is the number of people who have made confession of faith on our fields. In the period running from 1962 through 1966 the highest number of confessions of faith per year on all our fields combined was 15 (1964) and the lowest 3 (1962). If we take the number of adults baptized in the same period — which may be an even better indicator — the results are much lower yet. Also when we measure growth from year to year we find that the results are very small. Some Home Mission fields have had the same number of families for as many as ten years, and those that have shown some growth have been grown not through evangelism but from other Christian Reformed families moving in.

On the U.S. side of the border the numbers are slightly higher. But when all is said and done it must be concluded in general that the measureable results of our entire Home Mission program, on both sides of the border, are less than exciting.

The real problem of our Mission program is inherent in our entire Home Missions approach. Therefore, considering the tremendous investments of funds in our Home Mission program, as well as the fact that just in Home Mission work we would expect mission activity in our denomination to be at its best, it is imperative that we spend some time analysing our Home Mission approach.

ANALYSIS

Much of what is now called Home Missions is in fact no more than what we called church extension. No doubt there are happy exceptions.

The early history as well as the continuing existence of many Home Mission fields are characterized by "church extension" activity. Usually the initial interest in opening a mission field is generated not by the exceptional potentials of a particular area, but by the presence of some Christian Reformed families in that area. Though we agree that this is about the only way Home Mission work can be initiated, we wish to underscore that the most important difference between "church extension" activity and genuine Home Missions is not the circumstances under which the work is done, but the p e o p l e involved. They and they alone, next to the saving love of God, will determine the success or failure of any mission venture.

We wish to underscore that we may not glibly assume that Home Mission fields are necessarily or automatically more "evangelistic" than the average congregation. That fact, we believe, at least partly accounts for the meagre results of our program. Our H.M. program can only be as effective as the readiness of its people to be actively and enthusiastically involved in the mission of the Church to the world.

SCANNER

Christian Reformed Ministers Institute

The Christian Reformed Ministers Institute will meet again in June, the Lord willing. About speakers and program the following was published in an early announcement:

Dr. Harold Lindsell, Editor of "Christianity Today", Washington, D.C. (Author; former Professor of Church History and Missions, Columbia Bible College; Professor of Bible, Wheaton College; Professor of Missions, Fuller Theological Seminary).

Rev. Richard C. Halverson, Pastor of Fourth Presbyterian Church, Washington, D.C.

Dr. Calvin Seerveld, Professor of Philosophy at Trinity College, Chicago, Illinois.

Rev. Albert Martin, Pastor of Trinity Church of West Essex, Cedar Grove, New Jersey.

The Honorable William A. Anders, Executive Secretary of the National Aeronautics and Space Council, Washington, D.C.

(As Astronaut William A. Anders, he served as the lunar module pilot for the historic Apollo 8 Mission — man's maiden voyage to the moon — December 21-2, 1968. Mr. Anders will be our banquet speaker on the topic, "The Space Age".)

The Wednesday afternoon program will feature a panel discussion moderated by Dr. William Spoelhof, President of Calvin College. The subject for discussion will be "The Youth of Our Day". Panel participants will include: Dr. Harold Lindsell, Rev. Richard Halverson, Dr. Calvin Seerveld, and Rev. Albert Martin. We are pleased to present a new liturgical dimension to the institute this in the form of daily Bible Meditations. These meditations will be presented by Rev. Harold Dekker, Professor of Missions at Calvin Seminary, Grand Rapids, Mich.

☆

One of the most recent bulletins of Welland Junction C.R. Church carried a belated letter of so much importance that it still may serve in this column:

Ontario
Legislative Assembly
Parliament Buildings,
Toronto, Ontario.

October 29, 1969.

My dear friends,

This morning, representatives of the Christian Schools of Ontario appeared before the regular caucus meeting of the Progressive Conservative members of the Legislative Assembly of Ontario.

This was the first occasion in the history of our Party that an individual group or individuals have been allowed to appear before a regular caucus meeting. Having just returned to my office from this caucus, I felt that I should share with you something of what happened at this important meeting. I sincerely believe that there was a strong movement, the power of the Holy Spirit, upon our deliberations.

Following the lengthy presentation by your council, member after members rose from his seat to endorse the principles of the Christian School movement in Ontario.

The breakdown in family life, the rising use of narcotics, and the new morality, are giving the dedicated leaders of our Province great concern along with the ever-increasing drift towards materialistic attitude to life.

As a Conservative, I believe our philosophy recognizes the individual rights of our minority groups to function within the structure of our society. I earnestly believe that with prayer and continued effort, some form of Provincial recognition will be forthcoming.

With kindest regards,

Your in Christ,
John Smith, MPP
Hamilton Mountain.

☆

The following report, taken from RES-news tells about exciting things going on in the Netherlands:

EVANGELICAL BROADCASTERS IN THE NETHERLANDS TO BEGIN IN MAY

(MNS) There has been a significant breakthrough in Christian broadcasting in the Netherlands, according to a report in the February issue of International Christian Broadcasters Bulletin.

A 1969 law provides that interested parties can obtain the right to broadcast time by meeting certain conditions. Among the prerequisites is the requirement to have 15,000 dues paying subscribers at the beginning and 100,000 within two years.

A group of Dutch evangelical Christians from many denominations banded together to take advantage of this opportunity and formed De Evangelische Omroep (Evangelical Broadcasters).

Through their efforts under the leadership of Oswin Ramsker, the 15,000 subscribers were found and request made for time on the national stations. Three hours a week on radio was granted, and one hour per week on TV. They are to begin broadcasting in May, 1970.

Through a request from the group to International Christian Broadcasters two American consultants are involved with the Dutch Christians — "Shorty" Yeaworth and James Draper.

Current plans call for programs of information, culture, education, inspiration and entertainment, in accordance with the requirements of the Netherlands Broadcasting Foundation.

A search is on for writers, producers, announcers, musicians and directors to serve in this ministry.

CLASSIS HAMILTON C.R.C.

Some decisions taken by the latest meeting of Classis Hamilton (CRC) were published in "Onward", monthly magazine of the CRC of Brantford, Ont.

Some decision were:

— To send a letter expressing regret that Rev. Rienks felt that he had to leave the Christian Reformed Church and wishing him God's blessing in his future life and work.

— A $2.00 per family quota set, to cover the partial cost of a Student Pastor for the Hamilton area. "Up to 7 or 8 out of 10 young people from Christian homes leave the Reformed Churches after attending secular universities for some time," according to Rev. Morris Greydanus who is the Student Pastor for the Toronto area.

— A word of appreciation was expressed to our deacons for the great work they are doing through the **All Ontario Diaconal Conference.**

— After a clear presentation and explanation of the work and needs of the Youth Evangelism Society, classis decided to give also financial support on a $1.00 per family quota basis.

Rev. A. Kuyvenhoven from Hamilton bade us farewell since he hopes to leave shortly for our church in Wallaceburg. Rev. VanderKwaak will act as the counselor until the vacancy is filled.

HITHER and YON

Since the report on Home Missions was written in 1969 (see the first column of this page) the given figures changed. Belleville, Ont. C.R. Church bulletin tells:

At the present there are six Home Mission fields in our country: Prince George and Penticton in B.C.; Cochrane and Windsor in Ont.; Fredericton in N.B., and New Glasgow in N.S. Furthermore Home Missions is financially involved in the St. Lawrence Seaway Ministry in the Youth Evangelism Society, and in the Toronto Campus Ministry. Penticton is a vacant field, since the retirement of Rev. R. Groeneboer. The Field secretary, Rev. N. VanderZee, is seriously considering to recommend the closing of the mission in Cochrane, Ont. New Glasgow is "on probation". The Executive Committee will recommend to the Board the opening of Sault Sainte Marie, Ont., as a new field (5 US are scheduled for opening).

★

Also in British Columbia the government is considering legal recognition of independent schools:

A private member's bill, which would permit legal recognition of independent schools, was introduced in our B.C. parliament by Mr. Dudley Little, M.L.A. for Skeena. The introduction of this bill is of high importance for our Christian Schools. It is the first step which has to be taken in order to reach a legal acknowledgement of the invaluable services which also by our schools are provided for our country. The second reading of this bill will take place soon. We need your prayers and your support.

(Bulletin Agassiz, B.C. C.R.C.)

Stony Plain, Alta. is the centre of a farm community. Its CRC bulletin carried a startling note:

A MIXED UP WORLD
(or mixed up people)

Amid spectacular farm production 15 million Americans go underfed. Last week, in an attempt to drive the price of prize Idaho potatoes up from $2.50 a hundredweight to $3.50, farmers burned 5,000,000 lbs. of them in eastern Idaho in giant bonfires fueled by staw and kerosene. If the price does not rise promptly, say the farmers, they will destroy another 5,000,000 lbs.

★

Strathroy, Ont. CRC mentions a special gift. Such fine contributions begin to take place in our young churches:

We thankfully wish to acknowledge a gift of $900.00 which was made to the church by an anonymous donor.

★

Peterboro, Ont.'s CRC takes part in work done by Christians in town:

FISH

At our last consistory meeting "Fish" was discussed, and decided was to place some appropriate information in the bulletin about it. What is FISH?

The "FISH" is a group of Christian people who believe in serving God by showing love and concern for their neighbours. Teams of volunteers are available and ready to help people in the community with such things as, rides for shut-ins, companionship for the lonely, emergency meals, locate needed articles, reading for the blind, housework for convalescents, and many other such small chores. "FISH" needs more volunteers. There must be some from our church who can help out in this project. Will you help share the care in these small ways?

★

The consistory of Richmond, B.C. Christian Reformed Church reported 4 decisions on liturgy to the congregation:

In the second service the minister recites either the Apostle's Creed, the Nicene Creed or the Athanasian Creed, in unison.

The minister may also use N.T. passages instead of the Law.

The minister may also ask the congregation to say the Lord's prayer in unison.

The minister may call on someone else to read scripture. Response reading may also be used upon occasion.

★

Vauxhall, Alberta CR Church bulletin provides this information:

In a letter from Rev. Schemper in Mexico we learned that he will have a change is his assignment. We will share with you the exact words of the decision "Loan of Rev. C. Schemper." Mexico General Conference recommends that Rev. Chester Schemper be loaned to the World Home Bible League to be Project Coordinator of the new translation for the period of two years, subject to renewal for an additional three years, and requests that at least during 1970 he remain resident in Mexico and continue to serve as Field Director for Central Mexico and Director for Student Practical Work on the seminary faculty on a half time basis.

It was decided to loan Rev. Schemper to WHBL on the following basis:

1) That the World Home League provide a proportionate share of his financial support during this period of time.
2) That this loaning be subject to annual renewal.
3) That loaning is approved by his calling Church.

CREDO - CREED

Credo, a Latin word, means: I believe. Credimus, plural form: We believe. Creed, formed from Credo, became a noun to indicate an authoritative summary of a certain belief, as of scientific, educational, or political body, or any organized society.

TRY IT

No. 19

So the lamb rebelled against his father!

Solution No. 18:

Tertius (R. T. Suite, Rom. 16:22).

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

- Birth-announcements .. $4.00
- Engagement-announcements $4.00
- Marriage en anniversaries $6.00
- Notifications of death $5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

—

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Grateful to the Lord, our Creator, we announce the birth of our firstborn daughter

CONNIE HENRIETTA

April 19, 1970.

John & Henny Kuipers
(nee DeJong).

66 Church Street,
Pickering Ontario.

With thanks to God we are happy to announce the arrival of our son

JASON ALEXANDER

A brother for Tanya and Anthony.

Born April 21, 1970.

Herman & Tina Boks
(nee Stam).

R.R. # 1, Mount Hope, Ont.

Brian and Joanne Maan, nee Muys thank God for the safe arrival of our daughter

KARIN JOY

April 23, 1970,

R.R. 1, Kettleby, Ont.

Mrs. L. Smids, Chatham, is pleased to announce the forthcoming marriage of her daughter

JANE
to
Mr. NICOLAAS H. BUMA

son of Mr. and Mrs. G. C. Buma, St. Thomas.

The marriage will take place in the First Christian Reformed Church, London, Ont. on Saturday, May 23, 1970.

HERBERT DE VOS
and
HENNY BINNEMA

are pleased to announce their forthcoming marriage which will take place D.V. on Friday, May 15, 1970 at 7 o'clock at the Maranatha Christian Reformed Church of Belleville, Ont.

Rev. J. H. Binnema, New Glasgow and Rev. E. Gritter officiating.

Reception will be held after the ceremony in the basement of the church.

Reception in Galt on May 23rd in the basement of the Christian Reformed Church.

R.R. 2, Preston, Ont.
102 Gilbert St., Belleville, Ont.

Future address:
R.R. 2, Preston, Ont.

Mr. and Mrs. Gerrit Toornstra, 12211 - 48 St., Edmonton, Alta., are pleased to announce the forthcoming marriage of their daughter

GRACE
to
KENNETH ALLAN CRAIG

son of Mr. and Mrs. Allan R. Craig.

The wedding will take place D.V. on Friday, May 29, 1970 at 6:30 P.M. at the Maranatha Christian Reformed Church Edmonton, Alta.

Rev. H. Salomons officiating.

ANNIVERSARY ADS
See Page 8

THE ORGAN FOR OTTAWA

According to information received from the Committee "Thank you Canada", op April 27 a total of 19.9% has been received from all provinces in Canada. There has been a good increase since the last report.

Province-wise the percentages were as follows: Alberta 8.8%, British Columbia 4.8%, Manitoba 1.7%, Maritime Provinces 16.8%, Ontario 31.4%, Quebec 10.4%, and Saskatchewan 4.7%.

There are only a few weeks left to make the 100% full.

ROOM AND BOARD

available. Close to Smithville, 25 miles from Hamilton, and from St. Catharines. Apply Mrs. T. Kuiper, R.R. 2, Smithville, Ont.

VACATIONERS!

Sleeping accommodation available, with or without meals, close to Niagara Falls, Ont. English and Dutch speaking. Letters to No. 2254, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

DUTCH LANGUAGE GREETING CARDS

Get Well, Birthday, Sympathy, Wedding Congratulations, Wedding Anniversary and Christmas, each 25¢ (USA). Minimum Order $3.00. KREGEL'S BOOKSTORE, 525 Eastern Avenue, S.E., Grand Rapids, Michigan 49503.

Op 24 april 1970 nam de Here tot Zich in Zijn eeuwige heerlijkheid onze zeer geliefde man en vader

TEUNIS VAN ELSWYK,

op de leeftijd van 62 jaar.

"Maar — blij vooruitzicht
dat mij streelt —
ik zal, ontwaakt, uw lof
ontvouwen,
U in gerechtigheid aanschouwen,
verzadigd met uw godd'lijk
beeld.
Ps. 17:8 berijmd.

Catherina Van Elswyk—Hagg
Hendrika
Maria

De begrafenis heeft plaats gehad op 27 april na een rouwdienst in de Christian Ref. Church van Clarkson, Ont.

1905 Burnhamthorpe Rd. N.,
Streetsville, Ont.

Op 24 april 1970 nam de Here plotseling tot Zich onze geliefde broeder en zwager

TEUNIS VAN ELSWYK

Openbaringen 21:5A.

Hazerswoude, Holland:
G. van Gent
P. van Gent—van Elswyk

Winona, Ont.:
P. van Elswyk
J. van Elswyk—Hoogervorst

Owen Sound, Ont.:
A. van Veen
A. van Veen—van Elswyk

Vinemount, Ont.:
N. de Gelder
W. de Gelder—van Elswyk

Hazerswoude, Holland:
A. van Elswyk
M. van Elswyk—van Vliet

Milgrove, Ont.:
A. van Elswyk
N. van Elswyk—Lagerwaard

Moorefield, Ont.:
G. J. van Soest
H. van Soest—van Elswyk

Bluevale, Ont.:
G. Verbeek
M. Verbeek—van Elswyk

Amsterdam, Holland:
D. Rademaker
J. Rademaker—van Elswyk

Apeldoorn, Holland:
H. van der Enk
A. van der Enk—van Elswyk

Wanted immediately:

MARRIED MAN FOR BROILER FARM

Must be able to work independently. Close to Chr. Ref. Church and schools. Oakville area. Contact: Wellington Huron Produce, R.R. 1, Moorefield, Ont. Ph. 519-638-2344.

Wanted:

RELIABLE MAN

for work in modern greenhouse. Experience preferred but not necessary. Year round employment. C. Van Staalduinen. R.R. 6, King George Rd., Brantford, Ont. Tel. 753-6294.

Wanted to buy: Cochrane Chr. Ref. Church needs good used

CHURCH PEWS

Please send information of quantity and price to the clerk: George Struyk, Box 942, Cochrane, Ont. Phone 705-272-5672.

Furnished 1-bedroom

APARTMENT

available from July 20 - September 3. 20 minutes drive from University of Toronto. Apply at Box 2253, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

RESERVE YOUR SUMMER COTTAGE NOW

On beautiful Lake Simcoe, 2 and 3 bedrooms, with inside conveniences. Fishing, swimming, boating. Large playground. 1½ miles from Chr. Ref. Church. Call 705-326-4131 or write Maple Leaf Cottages, 640 High Street, Orillia, Ont. Wm. Vanderheide - Henry Zwiers.

CEDARHOLM TOURIST RESORT

Housekeeping cottages on beautiful Kennebec Lake. Off Highway 7, halfway between Ottawa and Peterborough. Electricity, inside plumbing, safe sand beach. S. Pranger, R.R. 1, Arden, Ont. 613-335-5324.

LONDON, ONTARIO

For all your real estate needs, competent advice, call or write

Stan Vandergoot

Bus. 451-5120 Res. 455-7177

W. S. BALDWIN and Company Limited
16 Pritchard Place, London 35.

De Here in Zijn wijsheid, nam onverwacht tot Zich, op 21 april 1970,

Mrs. C. A. VANDER STELT,

echtgenote van het oudste lid onzer mannenvereniging.

Onze broeder behoefde zijn vrouw slechts enkele dagen te missen, want op 25 april nam de Here door een droevig ongeval ook haar man, ons medelid,

Mr. C. A. VANDER STELT,

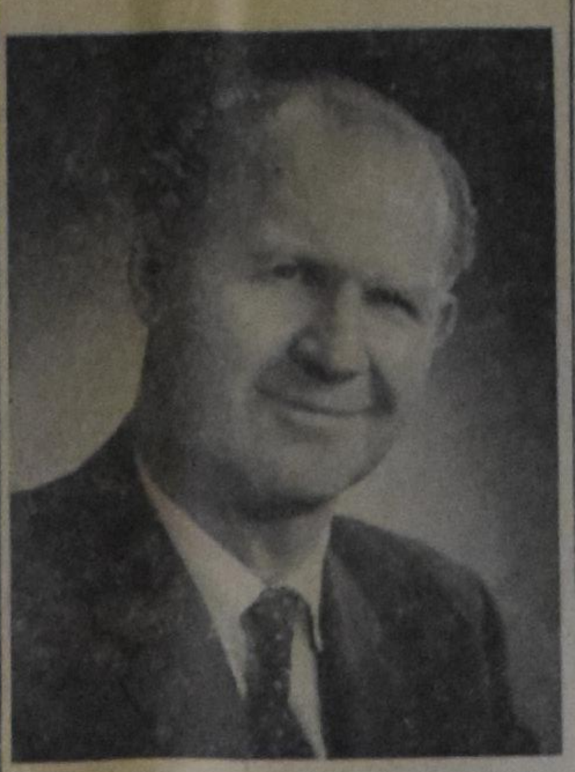
in Zijn heerlijkheid op.

Ps. 48:4 (berijmd).

Moge de Here de kinderen en kleinkinderen de geloofskracht geven om dit dubbele verlies te dragen.

Namens de mannenvereniging van de Christian Ref. Church te Brantford, Ont.,
A. Alkema, voorzitter.
O. De Boer, secretaris.

APPOINTMENT



WALT EISEN

Al Levy, President of Family Realty Ltd., Realtor announces the appointment of Walt Eisen as Sales Representative. Walt's many years of business experience plus his Real Estate knowledge, can cause you prompt, sincere, personal service & counselling to benefit you. Feel confident, call Walt anytime at (Hamilton) 527-2972.

Oxford County Farms For Sale

200 acre dairy farm, 1200 lbs. number 1 quota. Close to town.

310 acre dairy and beef setup, all modern.

174 acre dairy farm, 1410 lbs. milk quota, new barn on pavement as a going concern.

175 acre dairy farm as a going concern, 60 head of cattle.

300 acre dairy farm, must be sold to settle estate.

125 acre dairy farm as a going concern, 60 head of cattle.

100 acre dairy farm, 30 milking cows, full line of machinery, a steal at $50,000.00.

Many more to choose from.
Contact:

Albert Vanderkooi
at
DANI Real Estate Limited
10 Charles Street,
INGERSOLL, ONT.
485-0600 or his res. 423-6443.
21 Offices to serve you better.

For REAL ESTATE in
SIMCOE
and surrounding Counties
"The Golden Garden of Ontario"
LET US INFORM YOU
to contact
Pim Veeneman
representing
one of the oldest Real Estate Firms in Simcoe,
J. Thomas Hamilton Limited
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Resident 426-1739 Office 426-0815
HOMES,
GENERAL FARMS,
TOBACCO FARMS,
ORCHARDS,
MARKET GARDENING,
BUSINESS OPPPORTUNITIES,
BAKERY, GROCERY,
RESTAURANT, LAUNDRY,
INVESTMENT.
ETC., PROPERTIES FOR

The Lord took suddenly and peacefully from our side, while she was sleeping, our beloved spouse, mother and grandmother at the age of 69 years.

Her unshaken confidence in the Lord God is our comfort.

Psalm 39.

Brantford:
Cornelis A. Vander Stelt
Elizabeth Verhagen-Vander Stelt
Clarence Verhagen
Cornelis Vander Stelt
Berta Vander Stelt-Dekker

Chatham:
Agnes Huls-Vander Stelt

Sioux Center, Iowa:
John C. Vander Stelt
Sandra M. Vander Stelt-DeJong

Toronto:
Joseph J. Vander Stelt
Lucienne Vander Stelt-Marion

Brantford:
Walter N. Vander Stelt
Mina Vander Stelt-Scheffel

Windsor:
William H. Vander Stelt
Dianne Vander Stelt-Lapraik
and 24 grandchildren.

Funeral service was held on Friday, April 24, 1970 in Brantford, Ontario.

The day after the funeral of our mother and grandmother, the Lord took suddenly and tragically from our side also our beloved father and grandfather at the age of 70 years.

His unshaken confidence in the Lord God which he so clearly manifested after the passing away of our mother and grandmother is also our comfort.

Psalm 23.

Brantford:
Elizabeth Verhagen-Vander Stelt
Clarence Verhagen
Cornelis Vander Stelt
Berta Vander Stelt-Dekker

Chatham:
Agnes Huls-Vander Stelt

Sioux Center, Iowa:
John C. Vander Stelt
Sandra M. Vander Stelt-DeJong

Toronto:
Joseph J. Vander Stelt
Lucienne Vander Stelt-Marion

Brantford:
Walter N. Vander Stelt
Mina Vander Stelt-Scheffel

Windsor:
William H. Vander Stelt
Dianne Vander Stelt-Lapraik
and 24 grandchildren.

Funeral service was held on April 28, 1970 in Brantford, Ontario.

Het kan gedaan worden

De laatste maanden zijn wij verrast door de spontane medewerking van enkele personen in verschillende plaatsen. Uit een bepaalde plaats ontvingen wij 27 nieuwe abonnementen, uit een andere plaats 14, weer ergens anders 33. Soms was het aantal kleiner, bijvoorbeeld 8 of 6. Maar overal was er resultaat.

Soms gaf de plaatselijke kerkeraad de stoot door een kleine commissie te benoemen. In andere gevallen namen enkele personen of één persoon het initiatief. Maar hoe het ook op gang kwam, de resultaten waren verblijdend.

Wij maken hiervan graag melding. Het zou kunnen zijn, dat in andere plaatsen eveneens mensen zijn, die een dergelijke actie voor ons blad zouden willen ondernemen. Want hoe dankbaar wij ook voor de groei zijn, het aantal abonnementen zal nog behoorlijk moeten stijgen, willen wij ons blad op de huidige wijze kunnen voortzetten.

Onzerzijds willen wij gaarne alle medewerking verlenen. Indien iemand plaatselijk iets wil doen, dan zullen wij gaarne nagaan wie wel en wie niet abonné op Calvinist-Contact zijn. Het beste is doorgaans indien men ons een ledenlijst (van de kerk b.v.) zendt, waarop wij dan de aanwijzing maken.

Met betrekkelijk weinig actie kan iets groots worden verricht.

De Administratie.

Ottawa Report:

THE POOR MUST WAIT

by Norman Campbell

Parliamentary Press Gallery.

(Canadian Scene) — Two documents which will reflect the fruits of long studies of Canada's welfare and social security legislation are to be before Parliament before the end of 1970.

The first will be the Government's White Paper on Social Security which will outline proposals for changes in federal social security legislation much as the White Paper on Taxation put forth the Government's views on that controversial subject.

The Hon. John Munro, Minister of Health and Welfare, has promthe White Paper will be ready the White Paper' will be ready before the end of the session, expected around the end of June. It certainly will not be produced early enough for legislative proposals based on it to be considered this year.

Second document will be the report of the Special Senate Committee on Poverty. This group of senators has travelled coast to coast but hasn't finished its work yet. Hearings are scheduled until the end of the Parliamentary session and only then will writing of the report start.

It is cause for comment in Ottawa that the White Paper which the Government is producing will not be delayed until the Senate committee reports. There may well be conflict in the recommendation of the two documents and the reconciliation of such diversities could take time. It is therefore expected that no substantive revision in social security or welfare legislation will be offered until well into 1971 and perhaps not until 1972, a year which in the normal course of events would see a general election in Canada.

The White Paper is expected to lean towards lessening the emphasis on the universal aspects of Canada's old age security measures and family allowance systems. This could be achieved directly through the institution of tests for need, indirectly through tax measures.

The Senate report is likely to urge further study of the Guaranteed Annual Income, a plan whereby families would be guaranteed a minimum standard of living. A most recent Government statement on the matter was that the national budget could not stand the cost of this plan. However, Senator David Croll, chairman of the Senate committee, doubts that the costs would be greatly in excess of present welfare expenditures.

The Canadian Association of Social Workers, most of whose members come in close contact with poverty, recommends a change in approach to welfare pending the arrival of the Guaranteed Annual Income. It sets out as a prime principle: "Income maintenance should be made available to those in need." It should not be conditional on counselling, job training or other social services. It should be a right to be administered with the minimum of investigation. The social workers' brief advances the proposition that an individual's civil liberties may be infringed if as a condition of financial assistance he is required to accept some form of social service. "Assistance is a matter of right regardless of the applicant's personal circumstances and attitudes, not a matter of grudging assent with strings attached," says the brief.

One thing is certain: there will be months in which the public will have the chance to discuss the propositions it will receive from two sources. Only after exhaustive public debate are the laws likely to be rewritten.

Fruitland, Ont.

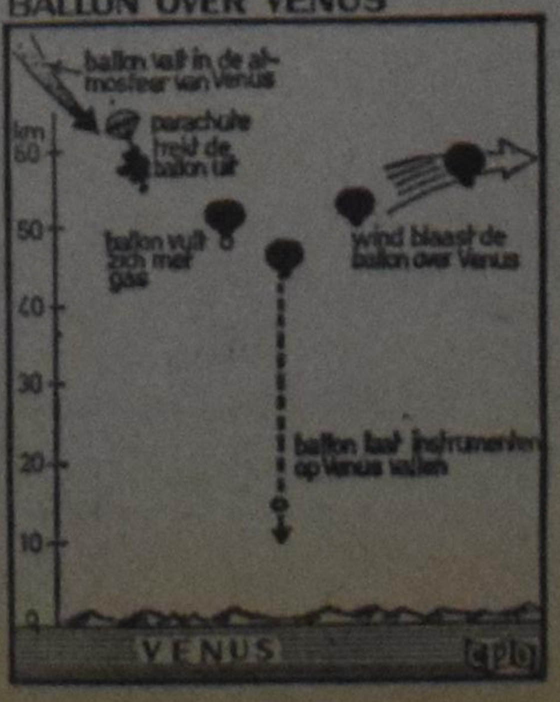
6-kamer huis, bevattende 3 slaapkamers, woonkamer, eetkamer, keuken, badkamer, volledige kelder, olieverwarming. Vraagprijs $21,000. Dit huis moet verkocht worden en eigenaar is daarom open voor een bod.

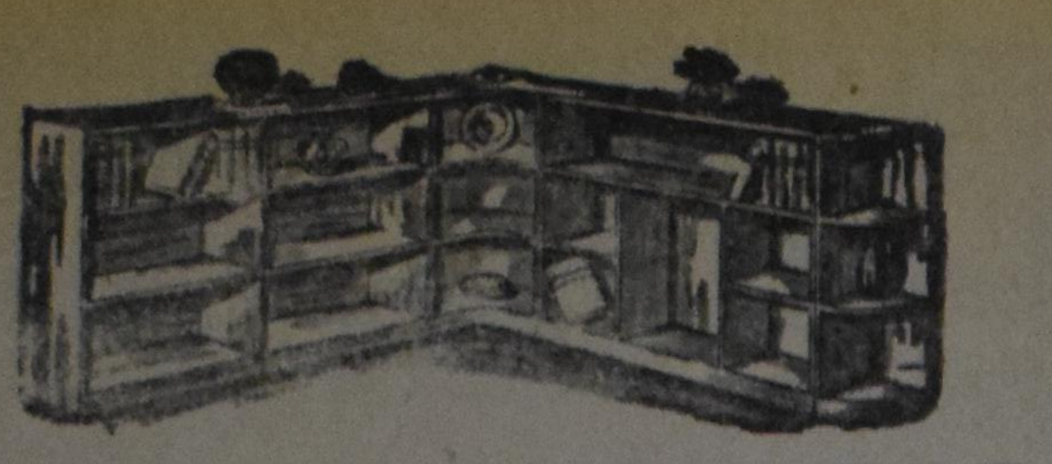
Jack Bylsma
REALTOR
1607 King St. East, Hamilton, Ont.
Phone LI 9-3894

BALLONVAART OVER VENUS

Rond 1975 wil NASA een ballon in de atmosfeer van de planeet Venus brengen, waarna de ballon een, naar gehoopt wordt, constante reis over Venus zal maken, voortgeblazen door de winden op Venus. Instrumenten aan boord van de ballon zullen metingen doen en de informaties automatisch naar een satelliet zenden die rond Venus cirkelt. Via de satelliet komen de gegevens naar de aarde. Deze satelliet zal vermoedelijk tevens het ruimtevaartuigje zijn dat de ballon naar Venus brengt. De satelliet schiet het pakje met de ballon in de dampkring van Venus. De ballon vult zich met gas waarna de reis over Venus kan beginnen. De ballon en de noodzakelijke instrumenten worden thans ontwikkeld bij de Martin Corporation in Denver (Ver. St.). De techniek om de ballon in de atmosfeer van Venus binnen 45 seconden met waterstofgas te vullen is reeds gereed. De ballon zal ook meetinstrumenten op Venus laten vallen.

BALLON OVER VENUS





FROM THE BOOKSHELF

MIRACLE OF TIME,
by Eric W. Hayden.
Published by Zondervan Publishing House, Grand Rapids, Michigan, 1969. US $2.95,
and

COMMUNION MEDITATIONS AND PRAYERS,
by J. Harold Gwynne, D.D.
Published by Zondervan Publishing House, Grand Rapids, Michigan, 1969. US $2.95.

"Amen" says the preacher and he sits down with a satisfied feeling. The sermon seemed to go over well, people listened gratefully, the Spirit was moving. And at the door a few happy parishoners say thank you. That may not happen every Sunday, but it happens and if it happens often enough, the preacher may be forgiven the thought that maybe, just maybe if he had his sermon printed he might find a market for them. . . .

Under review are two small books of sermons and maybe, just maybe there is a market for them. Eric Hayden is a Baptist preacher who ministered from 1956 to 1962 in Spurgeon's Metropolitan Tabernacle. His Lenten meditations are subtitled "Provocative reflections on the Christ, the Cross, and the Resurrection." There are four meditations on the stages to the cross, four on questions before the cross, seven on the words from the cross and two on the resurrection. For the preacher these meditations contain some homiletical hints and for preacher and pew-sitter alike they are harmless, even pleasant reading. But is that enough?

Perhaps when they were delivered in a darkened church with the echo of the organ still dying in the corners, these sermons spoke to men and women and brought them closer to Christ. But in cold print they are a leaden echo, their passion gone, without the claims of Christ. In doctrine most of these messages are sound. There is some questionable exegesis with respect to the mystery of our Lord's two natures, there is some fanciful exegesis, but on the whole nothing objectionable yet hollow in their failure to put the cross in the marketplace of 20th Century life and thought. You will find some elevating moral practices recommended(but little call to commitment. Sermons must be greater before they can find a market and before you ask people to pay for them. Back to God Hour sermons are free and usually better.

J. Harold Gwynne is a Presbyterian minister in Florida. The dustcover tells us that his **Rainbow Book of Bible Stories** has sold over 100,000 copies. Again, the meditations are doctrinally sound and the preacher casting around for ideas for a communion Sunday may find some help here and even some inspiration. Occasionally (!) the meditations are based on a Scripture text, more often they are topical. All are faithful to the Scriptures and therefore food to the believing soul. But they are not the stuff great preaching is made of, they do not touch and stir the inner depths of modern man. It's hard to put my finger on it and say just why this book does not belong in every library — but I don't think it does. Maybe preachers should not review other preachers' sermons. It is discomforting to think your own sermons are no better. Better go back to the Bible and do some reading and meditating — leave these books on the shelf. And occasionally enjoy yourself with B. Holwerda or K. Schilder or Dirk Sikkel. Are there no preachers such as these around anymore?

Dirk J. Hart, Truro, N.S.

A BOOK ON THE CENTRAL ISSUE

ALL THINGS MADE NEW.
A theology of man's union with Christ, by Lewis B. Smedes.
Eerdmans, Grand Rapids, Michigan. 272 pp. $6.95.

Dr. Smedes, whom we know as the translator of Berkouwer and Kuitert, has given us a monograph on a very central topic How can we, here and now, have union with the Jesus-of-history in such a way that it transforms our lives. The answer is gleaned from the Letters of Paul, although the title of the book is taken from Rev. 21:5. It is a contribution towards the dialogue in which Christians of all traditions are now involved and since it deals with an issue that overshadows all others, it may get a wide hearing. It is a rather 'technical' book, however, and therefore I will not give a detailed analysis for our paper. But I should highlight its significance.

The author is saying to the churches: you must focus on the matter of union-with-Christ. Once you know what Paul means by these words, you will agree on the nature and task of the Church and you will understand the meaning of life and history. I think he is also speaking to his own church. Since the Reformation the central topic in the Reformed Churches has been the Justification by faith. And having accepted the Heidelberg Catechism as the guide for year-round preaching, we are bound to read the Bible through these glasses as the record of how a sinner is righteous before God through the merits of the Mediator.

However, it belongs to the task of theology to check and see if the main thrust of the Apostles' preaching continues to be the central message we proclaim. And now there is increasing agreement among theologians that the Gospel of Justification must be presented as a part of a broader proclamation of the coming of a new era, which God brought about through the death and resurrection of Jesus Christ. Ever clearer we see that these acts of God in Christ have made a decisive difference in history. The Kingdom has been revealed, a new situation prevails, the age of the Spirit has come.

Within this Pauline perspective Smedes asks: What does Paul mean when he speaks of a man-in-Christ? Is it the same as being-in-the-Spirit? And what does it mean to have died with Christ and to have risen with Christ? Is there any difference between we-in-Christ and Christ-in-us? And further: if being Christian means having part in the new reality of the risen Lord, and if the Christian Church is the Body of Christ, where is this Body? Can it be divided? Is it visible or invisible?

Smedes has shown convincingly that this topic is of first rate importance and that all questions that may plague the Church do (or should) converge on this one: What is the meaning of union with Christ? Among the most admirable parts in the book are those in which he dissects the different views with respect to **"being in Christ". Especially** his familiarity with Roman Catholic **and Anglican** sacramentalism (he wrote his dissertation on the Incarnation) makes him a sympathetic and incisive critic. He is also up to date. The whole mentality and concern of the writing shows and American Christian of 1970. He has read widely and he is a very able theologian. There are numerous surprising insights and sharp distinctions worth underlining. The question whether we may say "Christ died for you" in our evangelism programs (a problem with which the Chr. Ref. Church had an agonizing year or two) is succinctly answered by Smedes in a footnote (p. 195, n. 5). "The truth of the indicative is not whole until the imperative is obeyed." He must also have an inner knowledge of the Christian life: the section on "Christian Self-identity (149-154) belongs to the best in the book.

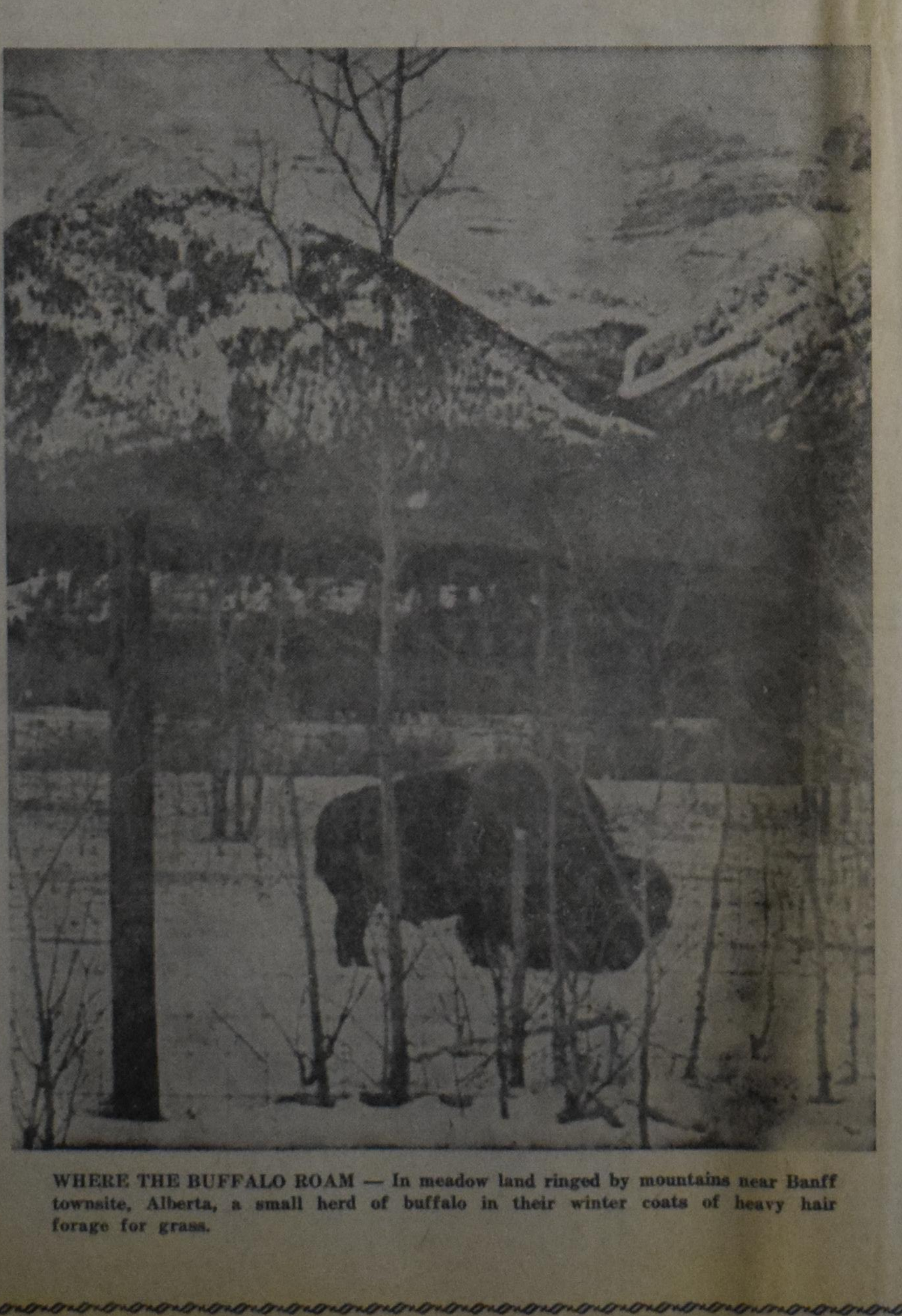
However, in my opinion, he has taken far too much hay on his fork. He should not have tried to attempt his own exegesis of the main tenets of Pauline thought within the scope of this book, or he should have abandoned other interests. As it is, he throws himself wide open to his critics by his pick-and-choose method of exegeting biblical data. I will restrain myself. I believe that, essentially, he has correctly interpreted Paul's expressions "in Christ", "with Christ" and "Christ in us", but he has failed to make a good connection with "Christ for us" and Justification. The consequences are at least threefold: he develops a blind spot for God's judgment upon the flesh, especially the execution of that judgment on Jesus-in-the-flesh (except 133 n. 5). I must point out, with a measure of embarrassment, that the subject of the clause in Romans 8:3, "he condemned sin in the flesh" is God and not Christ, as Smedes says (109, 110, 111, 134). He should have exegeted II Cor. 5:14 (mentioned on p. 148) where the two expressions "Christ for us" and "we with Him" almost flow into each other.

The second bad result of the failure to connect "being in Christ" with "Christ for us" reflects in the author's Christology. Although he opens some promising avenues, he is not sufficiently guarded. "We need not be touchy about the Trinity." (58) No, but the question of Vincent Taylor does not want down: Can a man have an adequate Christology without a Trinity?

Also the third matter ties in with the absence of Justification as a forensic act of God: Smedes takes "faith" in its broad (also Pauline) sense of the authentic response of the whole person to the living Christ. Then it includes obedience, hope, knowledge and love. However, the Apostle used to be famous among us for a much more narrow concept of "faith" as the opposite of works and the hallmark of grace. The author should have rendered account on this score.

Just a few more disagreements and misgivings: I do understand Paul to say that our death with Christ found place on Golgotha and that we rose with Him when He arose. And I don't believe that one should deny this, even if one may rightly say that our inclusion into Christ was effected in baptism. (Smedes denies the contemporaneous death and resurrection on pp. 132, 139, but I think he tends to admit it on 148/9). I dislike the weakened use of the word "theology" as in the title and throughout the book. It is practically synonymous with theory. And (but now we are at the small stuff) every once in a while the Apostle is called "St. Paul" (8, 76, 112, 191, 199, etc.) although he may be called "Paul" on the same page. But that may be for the benefit of the Anglican readers, and I hope there will be many of them.

Andrew Kuyvenhoven.



WHERE THE BUFFALO ROAM — In meadow land ringed by mountains near Banff townsite, Alberta, a small herd of buffalo in their winter coats of heavy hair forage for grass.

GOEDE BOEKEN

zijn de beloning als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

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